THE FACTS ABOUT

COMMUNISM

AND OUR CHURCHES

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By Dr. Billy James Hargis

A CHRISTIAN CRUSADE PUBLICATION
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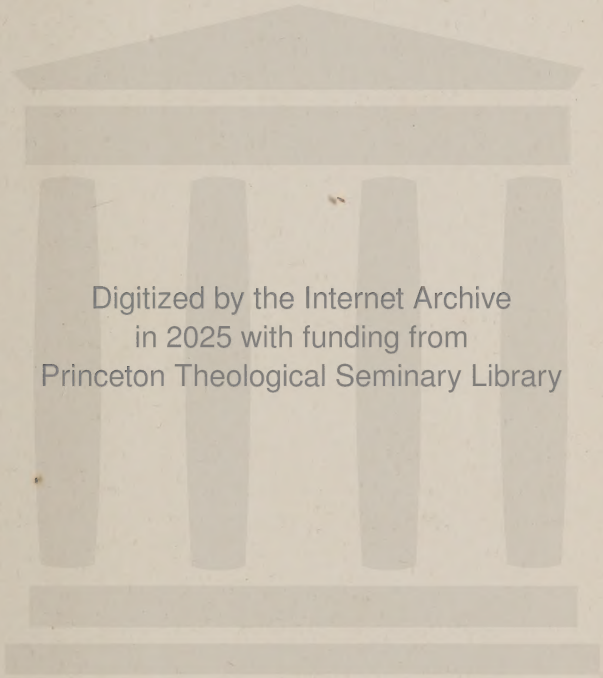
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"THE FACTS ABOUT COMMUNISM AND OUR CHURCHES"

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DEDICATION

This book is dedicated to Dr. F. W. Strong. Dr. Strong—the Christian Church evangelist who founded my home church, Rose Hill Christian Church, Texarkana, Texas, and my teacher in Bible College. Dr. Strong (now deceased) created in my heart the strongest respect for God's word and New Testament Christianity.

To A. B. McReynolds of Brandon, Florida . . . whose inspiration and direction caused me to start the Christian Crusade. From Brother "Mac", I first became aware of the serious threat of Communism to American churches.

Dr. Strong and Brother "Mac"—two Christian Church giants. I owe a debt of thanks to both.

To Julian Williams, without whose research and documentation this book would not be possible; a loyal friend and a valuable member of the Christian Crusade team.

—Billy James Hargis

First Edition, 50,000

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This book was published by Christian Crusade, Tulsa 2, Oklahoma, as a part of a "mass distribution of anti-communist literature" campaign. Write for full listings of books, booklets and other printed anti-communist material written by Billy James Hargis, designed for mass circulation at economical prices.

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CHAPTER ONE

COMMUNIST STRATEGY AGAINST CHRISTIANITY

For well over one hundred years the international communist conspiracy has viewed religion in general, and Christianity specifically, as obstacles which must be overcome before completion of a world-wide communist victory. Karl Marx insisted in the Communist Manifesto that the entire existing social order of things had to be abolished. This included abolishing "all religion and all morality."[1] From Karl Marx through Nikita Khrushchev the communist view of morality has been that anything is moral if it helps bring about victory for communism. This includes lying, stealing, and murder — it is all moral if it helps bring communist slavery to the world.

Lenin explained communist morality as follows on pages 47 and 48 of his little booklet entitled "Religion." "Is there such a thing as Communist morality? Of course there is. It is frequently asserted that we have no ethics, and very frequently the bourgeoisie makes the charge that we Communists deny all morality . . . In what sense do we deny ethics, morals? In the sense in which they are preached by the bourgeoisie, which deduces these morals from god's commandments. Of course, we say that we do not believe in god. We know perfectly well that the clergy, the landlords, and the bourgeoisie all claimed to speak in the name of god, in order to protect their own interests as exploiters . . . We deny all morality taken from superhuman or non-class conceptions . . . We say that our morality is wholly subordinated to the interests of the class-struggle . . . For us morality is subordinated to the interests of the proletarian class-struggle . . ."

This twisted communist concept has been spelled out by communist leaders for the benefit of conspirators around the world on a number of occasions. Communist leaders took up the subject of communist morality in the draft program of the Communist Party of the Soviet Union, which was pub-

lished during July of 1961. In this program communists were told: "In the course of transition to communism, the moral principles of society became increasingly important . . . The Party will encourage all forms of conscious civic self-discipline leading to . . . promotion of the basic rules of the communist way of life. The communists reject the class morality of the exploiters . . . they promote communist morality . . . for it expresses the interests and ideals of the whole of working mankind . . The Party holds that the moral code of the builder of communism should comprise the following principles: devotion to the communist cause . . . an uncompromising attitude to the enemies of communism . . ."

This communist concept of morality goes so far as to include abolition of the family. In the Manifesto, Karl Marx said: "On what foundation is the present family, the bourgeois family, based? On capital, on private gain . . . The bourgeois family will vanish . . . with the vanishing of capital. Do you charge us with wanting to stop the exploitation of children by their parents? To this crime we plead guilty . . ."[2] From this infamous part of the communist program stems the inhuman communes in Red China and the practice of the communist conspirators in other nations of taking children away from their parents, such as has been done to some extent in Communist Cuba.

After this brief view of the communist concept of morality, it should be obvious to any thinking person that a key communist goal would have to be destruction of Christianity and other religions. Religious morality must be destroyed before the communist conspirators can substitute their so-called morality. In 1844 Karl Marx said: "The criticism of religion is the beginning of all criticism."[3] Marx branded religion as "the opium of the people" and this communist view was classed by Lenin as "the corner-stone of the whole philosophy of Marxism with regard to religion."[4]

Lenin further said: "Religion teaches those who toil in poverty all their lives to be resigned and patient in this world,

and consoles them with the hope of reward in heaven . . . Religion is a kind of spiritual intoxicant, in which the slaves of capital drown their humanity and their desires for some sort of decent human existence."[5] In a letter to A.M. Gorky on November 14, 1913, Lenin said: ". . . Every religious idea, every idea of god, even every flirtation with the idea of god, is unutterable vileness . . ."[6]

In his famous booklet on religion, Lenin classed the communist war against religion as "the ABC . . . of Marxism." He explained to the communists that this fight against religion "must be linked up with the . . . class movement" and that "its aim must be to eliminate the social roots of religion." Lenin told the communists that the masses must "learn to fight against the social facts from which religion arises . . ."

What Lenin was driving at was that the communists could eventually destroy religion by destroying the social systems under which religions exist. The communists were directed to do this by tying in atheistic propaganda with propaganda for socialistic objectives and to do this without offending the religious people. Here is the way Lenin put it in some of his instructions in "Religion."

". . . The winning over of the proletariat is accomplished, principally by dealing with their every day economic and political interests; consequently the propaganda in favor of atheism must grow out of, and be carefully related to, the defence of these interests. The final emancipation . . . from religion will occur only . . . in a Communist society . . . The Communist Party of the Soviet Union is guided by the conviction that only the conscious and deliberate planning of all the social and economic activities of the masses will cause religious prejudices to die out . . . At the same time it is necessary carefully to avoid giving such offence to the religious sentiments of believers . . .

"No books, no preaching, can possibly enlighten the proletariat, unless it is enlightened by its own struggle against the dark forces of capitalism . . . That is why we do not for-

bid and must not forbid proletarians who still cling to the remnants of old prejudices to come into closer contact with our Party . . . We must fight against the inconsistencies of the 'Christians'; but this does not mean that the religious question must be pushed into the foreground where it does not belong . . . The Marxist must be . . . an enemy of religion . . . one who fights against religion not in the abstract . . . but concretely, on the basis of the class-struggle . . . We must not only admit into the Social-Democratic Party all those workers who still retain faith in god, we must redouble our efforts to recruit them. We are absolutely opposed to the slightest affront to these workers' religious convictions. We recruit them in order to educate them in the spirit of our programme, and not in order to carry on an active struggle against religion . . ."

From these instructions by Lenin, we can see that deception was the key to the communist strategy for driving God out of the minds of the people. This involved no moral problem for the communists. In fact, Lenin explains to the communists on page 17 of his booklet "Religion" that it was a contradiction only on the part of the religious person cooperating with the communists. Lenin described it in a hypothetical case of an Orthodox priest: "If a priest comes to cooperate with us in our work — if he conscientiously performs party work, and does not oppose the party programme — we can accept him into the ranks of Social-Democracy, for the contradictions between the spirit and principles of our programme and the religious convictions of the priest could, in these circumstances, be regarded as a matter in which he contradicts himself, as one which concerns him alone. A political party cannot examine its members to see if there are any contradictions between their philosophy and the party programme . . ."

In other words, the communists have always been glad to accept help from any clergyman or layman in the religious field; as we have shown in earlier quotes. Lenin was con-

fident that participation in the communist revolution would wipe away religious beliefs. This is certainly borne out in the case of clergymen who cooperate with the communists, as we will see in some detail later in this book.

In spite of Lenin's instructions in "Religion" to avoid offending religious people, the communists, including Lenin, have carried on a vicious frontal attack on the churches from the start. Soon after their take-over in Russia, all church property was nationalized. Printing of religious literature was banned. Even the Bible could not be reproduced. The churches were severely taxed and property was confiscated. Pastors and priests who refused to cooperate were taken to prison. Many of them were tortured, murdered, and sent to slave labor camps. Teaching of religious ideas to youth was absolutely forbidden by the communists in the early days of their dictatorship.

In testimony before the House Committee on Un-American Activities on July 7, 1953, Joseph Z. Kornfeder related some of the things he saw in the Soviet Union during the early days of the communist dictatorship there. Mr Kornfeder was a communist from 1919 to sometime during 1934. Since 1934 he has been fighting the communist conspiracy by making his vast store of information available to his country. In describing the plight of a Russian Orthodox priest whom he saw begging in the streets of Moscow, Mr. Kornfeder said:

". . . I still remember, sort of staring me in my face — I was never able to get the image out of my mind — one of those priests begging in the streets of Moscow, a fellow about 6 feet tall, emaciated, starved, but his eyes stared at me because he saw I was not a Russian, I did not wear Russian clothes, and he was trying to speak to me through his eyes. He was very timid about begging because he could be arrested for that, but apparently he was in such desperate straits that he took the risk, and his eyes, just bored into me like magnets.

"I wanted to give him a few rubles, but I was afraid that

if somebody would see me, I would be accused of sympathizing with the class enemy, but even so I went around the block thinking that maybe there would be an occasion for me to slip him a few rubles, but by then he was gone. Outside of Moscow the spectacle of priests begging is more displayed because Moscow is a showcase, diplomatic service being there, the foreign corps, and so on . . ."[7]

During this same testimony, Mr. Kornfeder explained the change in emphasis which was later adopted by the communists. Communist leaders found that their concentration on attacking the churches from outside was not very effective. Therefore, they changed their tactics and concentrated their major efforts at subversion of the churches from within. This was more in accord with the instructions laid down by Lenin in his little book entitled "Religion."

In this war against the churches from within, the communists created what was called the "living church movement." This movement was based on the idea of interpreting the teachings of Christ and the apostles in a way that would serve communist purposes. Christ chasing the money changers out of the temple was interpreted to mean that Jesus Christ was a good communist chasing the capitalists out of the church. Communist propaganda from within the churches stressed that the church had been occupying itself too much with the problems of mankind's spiritual welfare while ignoring the problems of men on earth.

The central idea was to stress the material instead of the spiritual. The churches were put under the Soviet Secret Police. Preachers and Orthodox priests who would cooperate with communism and use their churches to promote communist propaganda were allowed to continue. Soviet Secret Police agents and other communists were sent through the seminaries and made pastors. Some of these later were appointed bishops by the communist government.

Communist conspiracy leaders in the United States adopted the same "Living Church" technique for warfare

against our churches from within, that their superiors adopted in the Soviet Union. This strategy of subverting the churches from within was based on the broad instructions given to communists by Lenin in his work on "Religion" from which we have quoted at length in this chapter.

Benjamin Gitlow, former high official in the Communist Party of the United States, testified before the House Committee on Un-American Activities regarding discussions which took place in a Communist Party leadership conference which he attended in Moscow during 1927. Gitlow told the Committee that at these meetings the Communist Party was directed to intensify its efforts to draw the religious elements into the Party's united front activities.[8]

The united front is the communist technique of working with non-communists on specific issues where there is ideological agreement. Usually the non-communists are completely unaware that they are working with communists to accomplish an important communist objective. The united front tactic is one of the means by which the communist conspirators move large numbers of people into supporting pro-communist objectives. The communists apply this term to any operation where communists join hands with non-communists and it is not necessarily limited to any communist front organization as such.

Over thirty years ago, during 1931, Earl Browder informed communist conspirators in "The Communist" magazine that "The churches are effective propaganda agencies for they reached a membership of fifty million persons in 1930 ..."[9] The late Manning Johnson, former Negro communist official, explained to the House Committee on Un-American Activities on July 14, 1953, some aspects of communist strategy in the early stages of their operation to subvert our churches from within. He said:

"The Communist leadership in the United States realized that the infiltration tactic in this country would have to adapt itself to American conditions and the religious makeup

peculiar to this country. In the earliest stages it was determined that with only small forces available it would be necessary to concentrate Communist agents in the seminaries and divinity schools. The practical conclusion, drawn by the Red leaders, was that these institutions would make it possible for a small Communist minority to influence the ideology of future clergymen in the paths most conducive to Communist purposes.

"In general, the idea was to divert the emphasis of clerical thinking from the spiritual to the material and political — by political, of course, is meant politics based on the Communist doctrine of conquest of power. Instead of emphasis toward the spiritual and matters of the soul, the new and heavy emphasis was to deal with those matters which, in the main, led toward the Communist program of 'immediate demands.' These social demands, of course, were of such a nature that to fight for them would tend to weaken our present society and prepare it for final conquest by Communist forces."

Manning Johnson went on to explain that the communists already had small forces in the seminaries under the leadership of Dr. Harry F. Ward. He went on to tell the Committee members: "These (small forces) were quickly augmented by additional recruits and siphoned into the divinity institutions by manipulations of Communist cells in the seminaries. This infiltration into seminaries was expedited by the use of considerable forces the Communists had in educational institutions which were eligible for hire by divinity organizations.

"The plan was to make the seminaries the neck of a funnel through which thousands of potential clergymen would issue forth, carrying with them, in varying degrees, an ideology and slant which would aid in neutralizing the anti-Communist character of the church and also to use the clergy to spearhead important Communist projects . . . The Communists have an advantage in religious organizations due to

the fact that their forces within religious groups are well organized as a totalitarian group which, operating as a highly mobile force, works unceasingly toward a premeditated program . . .

"In the early 1930's the Communists instructed thousands of their members to rejoin their ancestral religious groups and to operate in cells designed to take control of churches for Communist purposes . . . Communists in churches and other religious organizations were instructed to utilize the age-old tradition of the sanctity of the church as a cover for their own dastardly deeds . . .

"Communist strategists counted the effectiveness of their forces not so much on numbers alone, but on the importance of individuals loyal to communism in key spots where a small group can influence large numbers and create havoc by controlling a sensitive spot. Thus one professor of divinity, lecturing to future clergymen, who in turn will preach to thousands of churchgoers, is, in the long run, more dangerous than 20 Red preachers, singing the praises of communism from the pulpit. The same can also be said of a Communist agent operating an important position in a church publication which reaches large multitudes of churchgoing public. One practical effect of Red influence in church publications is to tip off scores of pro-Soviet clergymen, who are only too glad to receive sermon material through the medium of a church publication . . ."[10]

In "The Communist" magazine of February 1935, James W. Ford reminded communists that: "The church represents a fertile field for work . . ." In "The Communist" magazine of May 1939, Irene Browder explained to the communists the ease with which they can use people in the church provided "we do not offend their religious susceptibilities . . ."

While striving to use religious leaders and laymen in our nation in every possible way, the communists did not compromise their contempt of religion and their satanic determination to wipe it out of our nation's life. Earl Browder

explained the communist outlook to conspirators in this nation in chapter seventeen entitled "What About Religion" in his book, "What Is Communism?" which was published in 1936. Browder told the communists that the Party would not insist that religious workers "abandon their beliefs before they join the Party;" he urged the communists to "take pains not to offend" the religious beliefs of people who would cooperate with communism. He informed communists that "we judge religious organizations and their leaders by their attitude to the fundamental social issues of the day . . ." In this sentence lies the key idea in the communist conspiracy's strategy against Christianity from within. We will present much documentation to bear this out later in the book.

In the course of explaining to communists that they should be careful not to alienate religious people, Earl Browder did not neglect to let them know in this same chapter that religion was an enemy to be wiped out. In the first page of this chapter he wrote: "Communists believe, as Marx pointed out at the very beginning of his career, that the social function of religion and religious institutions is to act as an opiate. They keep the masses passive and persuade them to accept bad conditions in the hope of a reward after death . . ." As an answer to this problem of a religious "opiate," Earl Browder told the communists: "We stand without any reservations for education that will root out beliefs in the supernatural, that will remove the religious prejudices which stand in the way of organizing the masses for Socialism . . ." Later in this chapter on religion, Browder explained to the conspirators that "Communists do not distinguish between good and bad religions, because we think they are all bad . . ."

Of course, the communist conspiracy's war against the United States churches from within has followed faithfully the general instructions in Lenin's famous work on "Religion." Earl Browder and other U. S. communist leaders have repeated to communists the basic strategy outlined by Lenin. The communists have worked within U. S. church circles

through deception. Just as in other fields, their major effort in the churches has been to deceive clergymen and church people into doing their work for them unknowingly. This book will present numerous documented facts which prove clearly to any open-minded person the shocking extent to which the communists have succeeded in getting their objectives promoted through clergymen and church organizations.

Since the National Council of Churches is the largest Protestant organization in the United States and the World Council of Churches is the largest on the international scene, much of the communist effort has been aimed at denominations and groups within these Councils. A great deal of the information in this book will deal with activities of these Councils and of individuals and groups within these Councils. Therefore, chapter two will be devoted to a brief history of the origin and development of these large interdenominational organizations.

CHAPTER TWO

THE NATIONAL AND WORLD COUNCILS OF CHURCHES

The National Council of the Churches of Christ in the U.S.A. was preceded by the Federal Council of the Churches of Christ in America. The Federal Council was officially organized during 1908. According to the Federal Council's yearbook for 1915 the preliminary work leading up to its formation was accomplished by the Interchurch Conference on Federation held in Carnegie Hall during 1905. The yearbook reported that official delegates from thirty denominations were present.

According to the Federal Council's 1915 yearbook, the Interchurch Conference on Federation held in Carnegie Hall in 1905 "adopted the constitution of the Federal Council and transmitted it to the various denominations with the understanding that approval by two-thirds of them would give it full effect." The yearbook said that such approval was completed in 1908.

A report on the 1908 founding meeting of the Federal Council of Churches was given by Dr. Charles S. MacFarland, former General Secretary of the Council, in his book "The Churches of the Federal Council." He wrote: "It is our high privilege to announce to you that the Federal Council of the Churches of Christ in America, in pursuance of the plan adopted at the Interchurch Conference on Federation held at Carnegie Hall, New York City, November 15-21, 1905, and subsequently ratified by the several constituent bodies there represented, has now, in the city of Philadelphia, in its first meeting, December 2-8, 1908, completed most harmoniously its organization and enters with enthusiasm of conviction upon its work.

"The role of the Council disclosed the fact that there were present over 300 delegates owing allegiance to 33 churches representing over 17 millions of communicants, and in members and adherents more than half the population of

the United States . . . "

Bishop E. R. Hendrix, a Methodist of Kansas City, Missouri, was elected first President of the Federal Council. An important factor in his election was the fact that the Methodist denomination had the largest membership.

The Federal Council of Churches proclaimed that "war is wickedness" and that "the special political task of Christianity is to abolish it from the world."[11] In the foreword to the 1927 Handbook of the Churches, official publication of the Federal Council, Dr. Cadman, Council President at that time, said: "The American churches are going to grapple courageously with great social and international questions . . ."

In succeeding chapters of this book we will present many documented facts which should show clearly what the Federal Council of Churches, its successor the National Council of Churches, and the World Council of Churches consider to be grappling "courageously with great social and international questions." During 1950 before it went in with other organizations to form the National Council of Churches, the Federal Council represented 27 Protestant denominations. The total membership of these denominations were around 27 million.

The National Council of Churches came into existence officially in Cleveland, Ohio, on November 28, 1950. On that date the following organizations merged to form the National Council:[12]

Church World Service
Federal Council of the Churches of Christ in America
Foreign Missions Conference of North America
Home Missions Council of North America
International Council of Religious Education
Interseminary Committee
Missionary Education Movement of the United States and Canada
National Protestant Council on Higher Education

Protestant Film Commission
Protestant Radio Commission
United Council of Church Women
United Stewardship Council

According to their list published during 1960, the following denominations are members of the National Council of Churches:

Armenian Church of North America, Diocese
Baptist
  American Baptist Convention
  National Baptist Convention of America
  National Baptist Convention, U.S.A., Inc.
  Seventh Day Baptist, General Conference
Brethren, Church of the
Christian Churches (Disciples of Christ) International Convention
Eastern Orthodox
  Greek Archdiocese of North and South America
  Romanian Orthodox Episcopate of America
  Russian Orthodox Greek Catholic Church of North America
  Serbian Eastern Orthodox Church
  Syrian Antiochian Orthodox Church
  Ukranian Orthodox Church of America
Evangelical United Brethren Church
Friends
  Five Years Meetings of Friends
  Philadelphia Yearly Meeting of the Religious Society of Friends
Lutheran
  American Evangelical Lutheran Church
  Augustana Evangelical Lutheran Church
  United Lutheran Church in America
Methodist

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
Christian Methodist Episcopal Church
The Methodist Church
Moravian
Evangelical Unity of the Czech-Moravian Brethren in North America
Moravian Church in America
Polish National Catholic Church of America
Presbyterian
Presbyterian Church in the U.S.
The United Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed
Hungarian Reformed Church in America
Reformed Church in America
Evangelical and Reformed Church and General Council of the Congregational Christian Churches

According to these 1960 figures, the above listed denominations include 144,231 churches and 39,256,922 members.[13] Some of these denominations have consolidated since publication of this list.

According to official spokesmen for the National Council, Council policies are established by denominational representatives who sit in the General Assembly and General Board, the two governing bodies of the Council. The General Assembly consisted of 443 clergymen and 251 laymen in 1960. The General Assembly meets every three years and its meeting was in San Francisco during December 1960. The General Board meets three times a year and consists of 166 clergymen and 90 laymen (as of 1960).[14]

On December 1, 1950, the first General Assembly of the newly formed National Council of Churches adopted an inaugural message. In part, this inaugural mesage stated: "This Council has been constituted by 29 churches for the glory of

God and the well-being of humanity . . . The Council is linked in spirit with the world-wide ecumenical organizations which provide for interdenominational cooperation at the international level . . . It becomes the national unit of a system of unified Christian enterprise which circles the inhabited earth . . . [15]

Bishop Henry Knox Sherrill, presiding Bishop of the Protestant Episcopal Church, described by the December 11, 1950, Time magazine as "a longtime leader of the ecumenical movement in the U.S.A.," was elected first president of the National Council. Time classed him as "a natural choice to head the new super agency."

News accounts of the founding meeting of the National Council of Churches gave little hint of the future goals of the Council in relation to political matters and vital public issues of the times. However, they did eventually get deeply involved in these issues and we will present much factual information proving this in subsequent chapters. In their pamphlet entitled "What About the National Council of Churches?" published about ten years after the Council's founding meeting, the National Council explained the method of financing their activities as follows: "About 61 percent of the Council's funds comes from direct contributions by denominations, local churches and related organizations; about 12 percent consists of gifts from individuals, corporations, and foundations; approximately 26 percent is derived from gross sale of Council materials; 1 percent comes from investments."

Let us examine again a portion of the inaugural message adopted at the founding meeting of the National Council of Churches. It stated that the newly formed National Council would be "the national unit of a system of unified Christian enterprise which circles the inhabited earth . . ." Apparently this refers to the World Council of Churches which was formed in Amsterdam during August 1948. The National Council of Churches of Christ in the U.S.A. has proven to be the spearhead or center of World Council op-

erations. During the first assembly of the World Council of Churches, six regional presidents were elected, including a communist. Dr. T. C. Chao of Peiping, China, who welcomed Mao Tze Tung's armies in their conquest of Free China. [16] Professor Josef Hromadka, number one Soviet communist clergyman from Prague, Czechoslovakia, was elected to the powerful Central Committee of the World Council of Churches along with Bishop Albert Bereczky, the communist head of the Hungarian Reformed Church.[17]

The Geneva Study Department of the World Council of Churches issued through its American office an undated leaflet entitled "A Christian Charter for a New World." This leaflet spoke of an "ecumenical consensus" or "world-wide interchurch agreement." It said that this concerned "the function and message of the Church in rendering a common witness to the true foundations of world order."

During the years since its first Assembly in 1948, the World Council of Churches has been able to wield a powerful influence in determining policy in non-communist nations. In our nation the same is true of the National Council of Churches. Much of the World Council's policy-shaping influence has been wielded through its agency known as the "Commission of the Churches on International Affairs," which was established before the World Council itself. The November 15, 1961, issue of Presbyterian Life magazine reported on the founding of this agency as follows: ". . . In August 1946, sixty Christian statesman from fifteen countries met at Girton College in Cambridge, England, to consider how an effective Christian witness could be brought to bear on international decisions. The result was the establishment of the Commission of the Churches on International Affairs as a joint agency of the International Missionary Council and the World Council of Churches." The same issue of Presbyterian Life informed its readers that this World Council agency's representatives have "been able to play a significant role in shaping policies" of governments.

After admission of new members during their November 1961 meeting in New Delhi, India, the World Council of Churches claimed to represent 198 denominations with more than 300 million members in about 60 countries.[18] In their August 1959 meeting, the policy makers of the World Council accepted plans for a new $2½ million headquarters building in Geneva.[19]

There should be no doubt that the World Council of Churches and the National Council of the Churches of Christ in the United States wield a powerful influence in the shaping of our nation's foreign and domestic policies. Furthermore, there should be no doubt that they intend to wield much greater influence. Since these powerful super-church bodies do strive to influence government policies, Americans should be eager to learn just what the policies are which they promote and the meaning of these policies to their future and especially to the future of their children. Because of the size and strength of the National Council and the World Council of Churches, it is obvious that the communist strategy against our churches described in chapter one has been aimed mainly at denominations, groups, and individuals affiliated with these Councils. This is further reason why all freedom-loving Americans should want to give some serious thought to the ideology of policy makers in these powerful church organizations.

Leaders in National Council affiliated denominations, leaders in church bodies not affiliated with the National Council, and other influential voices in the United States have contended dogmatically that there has been no significant infiltration of communism or pro-communists into the churches. We will devote chapter three to answering this contention.

CHAPTER THREE

NO INFILTRATION OR INFLUENCE?

While considering the question of communist infiltration into the religious field, we should keep in mind the secret nature of most communist activities. Most communist conspirators do not wear labels and do not have official Party cards, nor are they carried on known communist membership lists Often, high Communist Party officials in a given area do not know who the secret communists are. They may not know their superior from whom their orders originate. Important secret communists do not usually commend communism openly and sometimes they will toss a few harmless pebbles at communism in order to assist the cover-up of their activities.

Years ago J. Peters, Russian head of a communist spy ring in the United States, said: "The Communist Party is like a submerged submarine; the part that you see above water is the periscope but the part underneath is the real Communist organization; that is the conspiratorial apparatus."[20]

In view of this fact of life about the secret nature of the communist conspiracy, the major effort in this chapter will not be devoted to naming members of the Communist Party who have infiltrated the religious field, but will be concerned primarily with evidence of definite communist sympathizers and communist influences in church operations. Typical of the reaction of those who insist that communist infiltration of the religious field is practically impossible was a remark made by Dr. Lewis G. Prince, University Baptist Church, Tulsa, Oklahoma, during February 1960. Dr. Prince said: ". . . .I can't conceive of an American minister who would become an agent of the Communist Party!"[21] A similar reaction was given by Dr. Paul V. Galloway, minister of the Boston Avenue Methodist Church, during February 1960. He said: " . . . I surely don't know any Communist in any church organization."[22] Of course, if there were a com-

munist in a church organization dealing with Dr. Galloway, Dr. Prince, and others who think like them, they would not know that this person was a communist. The communist affiliation of the person in question would definitely be kept secret and hidden from them.

Earl Browder, former head of the Communist Party in the United States, definitely felt that they made tremendous advances with church groups some years ago. In his book, "What Is Communism?" published during 1936, Earl Browder said: "It is significant that the Communist Party, more than any other labor group, has been able to achieve successful united fronts with church groups on the most important issues of the day. This is not due to any compromise with religion as such, on our part. In fact, by going among the religious masses, we are for the first time able to bring our anti-religious ideas to them . . ."

During June 1935 the communist publishing house, Workers Library Publishers, published a pamphlet by Earl Browder entitled "Religion and Communism." This pamphlet contained the account of a "Discussion with a Group of Students of the Union Theological Seminary on the Question of Religion and Communism, Led by Comrade Browder, on February 15, 1935."

Among remarks made by Browder during this discussion were the following: ". . . You may be interested in knowing that we have preachers, preachers active in churches, who are members of the Communist Party. There are churches in the United States where the preachers preach Communism from the pulpits, in a very primitive form, of course. In one particular church service described to me, the substance of the sermon (I do not remember the exact title) was that the Communists were the angels of God that had been sent like Moses to lead the people from the wilderness, while the representatives of the devil were the capitalists and their agents . . . I think the more the masses now in the churches become active in the social struggle, the less need will they

find for religion . . ."

In his testimony before the House Committee on Un-American Activities during July 1953 Benjamin Gitlow, former high official in the Communist Party, U.S.A., gave information regarding early successes achieved by the Moscow leaders of the international communist conspiracy in influencing and using American clergymen. Following is a portion of Mr. Gitlow's testimony on this important matter:

"The Russian Communists were the first to exploit ministers of the United States and through them, the church organizations, for the purpose of spreading propaganda in favor of Communist Russia for the building up of a pro-Soviet sentiment among church people in America and among Americans generally.

"I will . . . make mention of a few of the prominent American religious leaders who were used for that purpose in the early 1920's: Dr. Kirby Page, Dr. Sherwood Eddy, Jerome Davis, Dr. Harry F. Ward, the Rev. Albert Rhys Williams, and others. In reference to Albert Rhys Williams, it is interesting to note his biography. Albert Rhys Williams was a graduate of the Hartford Theological Seminary. He was a minister and director of the Maverick Church and Forum of Boston, Mass. When he went to Russia he became a Communist and got a job as assistant in the Commissariat of Foreign Affairs in the Soviet Government. He became a secret member of the Communist Party of the United States. He worked for the Communists in preparing propaganda to foment a Communist revolution in Germany. He organized the International Legion in the Red Army.

"In 1943 and 1944 Albert Rhys Williams, a paid agent of the Soviet Government, a secret member of the Communist Party, nevertheless, had such prominence in the United States that he became a lecturer at Cornell University for the years 1934 to 1944. He was also a contributing editor to the Survey Graphic, the leading magazine in the field of philanthropy and social service in the United States."

The Committee counsel, Mr. Kunzig, asked Gitlow if he knew of his own personal knowledge that any of the other names he mentioned were communists. Gitlow answered: "The only one that I knew was a secret member of the Communist Party was Albert Rhys Williams. I knew that the others all worked closely with the Communist Party and also worked very closely when they were in Russia with the Soviet Government."[23]

Later on in his testimony Mr. Gitlow was asked who he felt was the key figure for the Communist Party in the religious field. Mr. Gitlow answered as follows: "The key figure is Robert W. Dunn, head of the Labor Research Association . . . The Communist Party is the agency of the Soviet Government which it heads and directs the conspiracy to overthrow the United States Government by force and violence. Important figures in this conspiracy, who are members of the Communist Party, operate secretly. Only the most trusted leaders of the Communist Party know they are party members. Robert W. Dunn, who was connected with the Quakers' relief organization and with the Young Men's Christian Association, visited Russia. He became a pro-Soviet agent upon his return to the United States and was paid for his pro-Soviet propaganda. He joined the Communist Party of the United States when it was an underground organization, but functioned as a non-Communist and denied membership in the Communist Party. His wide acquaintance with religious organizations and religious personalities made him a person of great value to the party. He served as the Communist Party's liaison between its political committee and secretariat and the clergymen operating under instructions of the party. He also headed the research organization known as the Labor Research Association.

"This organization, which offered its services to labor unions and other organizations and prepared research material and statistics to back up the Communist Party line, functioned as a bona fide labor-research outfit. Through this

organization the Communist Party obtained information of the innermost secrets of labor unions and other organizations that sought its services. The organization served as the research department of the Communist Party and Dunn's work was completely supervised by the party. In the twenties the church people who met together with Dunn and carried out the directions of the Communist Party in all matters were Jerome Davis, Albert Rhys Williams, Dr. Harry F. Ward, and William B. Spofford. This group wielded tremendous influence in the religious field and did trojan work in advancing the Communist conspiracy in religion."[24]

Dr. Harry F. Ward, named by Gitlow as one of the prominent American religious leaders who was used by the communists in the early 1920's, was a professor of Christian Ethics at influential Union Theological Seminary for about twenty-five years. During the July 1953 New York City Area hearings of the House Committee on Un-American Activities, three other former communist leaders named Dr. Harry F. Ward as the leader of the communist drive in American religion. The other three were Manning Johnson, Joseph Z. Kornfeder, and Leonard Patterson. In his testimony Manning Johnson said that Dr. Ward was "the Red Dean of the Communist Party in the religious field" and that "Dr. Harry F. Ward for many years has been the chief architect for Communist infiltration and subversion in the religious field."[25] In his testimony before the Committee on July 7, 1953, Leonard Patterson testified that Dr. Ward was assigned to "a top policy-making body of the Communist Party" along with Earl Browder, Patterson, and other communist leaders.

In his book, "Democracy and Social Change," published during 1940, Dr. Ward said: "It is evident that religion will play a significant part in the struggle that brings in the next stage of human society" (page 200). Dr. Ward's works, which generally push the cause of international communism and the Soviet Union, have been highly recommended by the Communist Party, U.S.A., for years. In the December 1959

issue of "Political Affairs," the official communist monthly in our nation a ninety-page booklet by Dr. Ward entitled "The Story of American-Soviet Relations, 1917-1959" was highly recommended. The communist "Worker" of September 26, 1961, reported on "the fighting words of Dr. Harry F. Ward" in connection with a week-end meeting in New York City of an organization called "The National Assembly for Democratic Rights." The purpose of this front organization was to carry on the Communist Party's fight against the Smith and McCarran Acts. During his years at Union Theological Seminary, Dr. Ward played an important part in molding the thinking of thousands of United States clergymen.

In the May 1953 issue of "Christian Herald," Herbert A. Philbrick, former FBI undercover agent in the Communist Party, told how the communists duped many United States clergymen into organizing a gigantic welcome and tour of our nation for the Red Dean of Canterbury, Hewlett Johnson, when he came to this nation during 1948. Philbrick said that during 1948 he received urgent instructions from Communist Party headquarters to contact another communist for work on this project. A cell of Boston ministers was also assigned to the project of organizing a welcome for the Red Dean. Meetings were arranged from coast to coast for this communist propagandist. The tour lasted over a month. According to a list of sponsors published in the "Daily Worker," Methodists, Episcopalians, Congregationalists, Baptists, Presbyterians, and representatives of other denominations were among those sponsoring this leading communist conspirator.

While here the "Red Dean" visited the office of the communist "Daily Worker" in New York, had his picture taken with a part of the American Communist Politburo and saw it front-paged in the "Daily Worker." Philbrick wrote that when the Red Dean of Canterbury, Hewlett Johnson, was in the United States he (Philbrick) met him in Boston under special circumstances in a closed secret meeting of

highly placed comrades under conditions that could mean only one thing: that Hewlett Johnson was himself not only a secret trusted member of the Communist International but also a person of extreme importance and value to the communist conspiracy than did those who sponsored this com- to get more deeply involved in the operations of the communist conspiracy than did those who sponsored this communist agent across our nation.

During his testimony before the House Committee on Un-American Activities on July 6, 1953, former FBI undercover agent Herbert A. Philbrick explained briefly from his own personal experiences the strategy of communism's war against the churches from within, which we examined at length in chapter one. Philbrick explained their technique as follows:

" . . . So far as the strategy, and tactics, of the Communist Party in this country are concerned, under present conditions we were taught that the Communist Party at this moment was not to destroy religion in the United States but to use it . . . As the committee knows from my previous testimony, I was instructed to be an underground secret member of the Communist Party. At one point in my experiences I moved from the community of Cambridge, Mass., up to Wakefield, and I was called into a special meeting of the Young Communist League at that time, and one of my instructions that was given to me before moving up to this new community was that I was to join the local church in that community. The reason for joining it was severalfold.

"Number one, and the most important reason, was that no Communist is of any value to the Communist Party if he isolates himself from the masses of the people. He must, instead, I was told, cement closer ties with the masses of the people. The comrades knew that I had always been very active in Christian youth work; . . . head of a young Baptist youth organization, and they said that those contacts now are very valuable . . . "

Philbrick told the Committee about how he moved slowly up the communist ladder for several years until he was moved out of the regular Communist Party, and into their professional group in Boston. He was ordered to sever all connections with known communists and to go even deeper underground. The professional group was composed of doctors, lawyers, teachers, professors, businessmen, government workers, newspaper people, radio people, and a cell of special communists who were posing as ministers of the gospel. Regarding these false prophets disguised in the robes of the clergy, Philbrick told the Committee:

"So far as I could determine, these individuals were Communists before they became ministers. Just before I got out of the Communist Party in 1949 I was attending a series of secret sessions of a Communist school called the Boston School for Marxist Studies. The sessions I attended were at the home of Otis Archer Hood, the chairman of the Communist Party in Massachusetts. One of the students in this special course was a young theological student who was already a member of the Communist Party, but was being assigned by the Communist Party to move into the religious field, and that meant that he would have to go through his preliminary training at college and then go into a theological seminary and then be ordained as a minister in one of the major denominations."

Congressman Kit Clardy then asked Herbert Philbrick: "Then what you are saying is that it is part of the Communist plot to start someone on the road to the ministry, knowing full well that he is not going to be a minister in the true sense of the word, but merely as a party agent?" Philbrick answered: "That is absolutely true, sir."

Apologists for the National Council of Churches have tried to discredit Herbert Philbrick's testimony because he could not name all of the ministers with whom he had been associated in the Communist Party. These people do not realize that even among Party members communist leaders

do not advertise the names of key secret communists. This would be especially true in the case of those whom they had planted in the religious field.

During his July 6, 1953, testimony, Congressman Morgan Moulder asked Philbrick if he remembered the name of the theological student to whom he was referring in testimony quoted above. Philbrick answered as follows: "No; I do not. In fact, so far as I can recall, I never did learn his name. This was just prior to my appearance on the witness stand before Judge Medina, and the course had not been completed, and, as you know, at any of these secret sessions, full names were never used, only first names or nicknames. Sometimes you would sit directly next to a person for weeks at a time without ever knowing who he was. It was a very difficult job, even inside of your own cell, to discover the identity of everyone, so it is not my recollection now whether I learned the identity of this individual or not."[26]

Later in his testimony, Philbrick elaborated further on the problem of identifying secret communists. He said: "I have no legal evidence which would stand in the United States court of law to provide that any of these individuals, members of the clergy, are in fact also members of the Communist Party. That, of course, is because of the way in which the Communist Party is organized. Each cell in the pro group underground section of the Communist Party is isolated. You are given strict instructions that you are to have nothing to do with any comrade outside of your own cell. You are never to mention the name of another Communist in your own cell, even though you may have knowledge of his membership. If I had stayed in the Communist Party for another few months, I think I would be able to furnish the committee with firsthand knowledge as to the identity of these ministers in the Boston area. I did learn from my pro group sources that there were perhaps 7 to 8 of these ministers in the Boston area . . ."[26]

Philbrick went on to explain to the Committee that he did, however, learn inadvertently from other comrades from time to time that certain people were members of the Communist Party. Among these were Rev. Stephen Fritchman, Rev. Eliot White, Rev. Anthony de Lucca, whom Philbrick was told had been the chairman of the Communist Party in Wakefield for some time, Donald Lothrop, and Rev. Joseph Fletcher.[26]

Herbert Philbrick himself provided a good example of the ease with which communist conspirators are able to infiltrate our churches. He operated as a communist even though he was doing it as an undercover agent for the FBI. Of course, the church groups he infiltrated knew him only as Herbert A. Philbrick, United States citizen and Baptist youth leader. Philbrick gave the Committee a personal example of the easy time the communists have infiltrating church groups. He said:

" . . . I can give many, many examples of how that is done, but just let me illustrate one. In 1943 I was contacted by the Communist Party headquarters in Boston and was told that the Young Communist League was going to be dissolved and that a new youth organization would be formed by the Communist Party. I was instructed to come to New York City to attend the formation of this new youth organization. I was told that the new organization would be called American Youth for Democracy, AYD. I was further told that upon my return from Massachusetts the party wanted to have me and would assign me to be the state treasurer in Massachusetts of this organization. I came to New York; attended the conventions as instructed and went back to Massachusetts.

"In Massachusetts we sent out letters of invitation to every organization we could find, either in the telephone book or on the listings of church manuals, and so forth. These letters went out to these young people. They came to a founding convention of the AYD in Massachusetts and we had a very, quote 'democratic,' end of quote election. There

were nominations from the floor for the officers: voting was by secret ballot and Herbert A. Philbrick was elected state treasurer of AYD. Not one of those young people knew that that decision had been made by the Communist Party long before they had even heard of the name of the organization . . . Herbert Philbrick was listed as a Baptist youth leader, and these young people did not know they were voting for a cardholding, dues-paying member of the Communist Party. They thought that they were voting for a Baptist youth leader . . . "

Mr. Philbrick gave the committee another example of communist infiltration into church groups. This case involved the Unitarian youth movement. Philbrick said: "In 1947, when I joined the pro group, shortly thereafter, we selected a new chairman for our very secret, deeply underground cell. The chairman of our underground cell, the new chairman, was a Martha Fletcher. Martha Fletcher also was the head of the Unitarian youth movement in this country, and she worked directly for Rev. Stephen Fritchman at Unitarian headquarters in Boston, Mass. I knew that she had obtained that position because it was known that she was a disciplined member of the Communist Party. Certainly for the Communist Party to be able to move somebody into such a position of such vital importance to the Christian Church in this country, I think, is highly significant and very dangerous."[26] All thinking Americans will agree with Mr. Philbrick that it is very significant and very dangerous.

Another of the prominent ex-FBI undercover agents in the Communist Party who disagreed with those apologists who say there is no significant infiltration or influence in church circles was the late Matt Cvetic. His disagreement was also based on knowledge gained from personal experience while serving his nation at great sacrifices as an undercover agent in the Communist Party. Mr. Cvetic, who spent nine years as a communist for the FBI, wrote an article entitled "Communists in Our Churches" in the February 1961 Christian Crusade mag-

azine. This brief article presented some very important facts which millions of Americans must learn and the importance of which they must realize if our nation is to be saved from communist slavery. Here are some excerpts from that important article by Matt Cvetic in the February 1961 Christian Crusade magazine:

"In this article, let me answer once and for all the question of whether or not there are Communists in our churches and church organizations. I find it very difficult to understand why some of our clergy refuse to recognize the facts about Red infiltration into our church groups, when they are so blatantly evident. How any clergyman, or for that matter, any believer in God can front for Red causes in the face of murderous history of Communism, is also something that staggers the imagination.

" . . . Are the Reds infiltrating the churches in the United States? Of course they are—and in many cases with the help of the very clergy who would be tortured and murdered if the Reds took over. As an example of Communist church infiltration, let me recall a Red meeting which I attended in Pittsburgh, Pennsylvania, in the Fall of 1949. At this meeting, Steve Nelson, a top Red agent, read a report from Joseph Stalin, the leader of International Communism at that time. In this report, Stalin laid out plans for the mass murder of twenty million people in China to solidify Red control of that country. This Kremlin report, and the ensuing discussion also outlined plans for the murder of additional thousands in Poland, Czechoslovakia and Hungary. Where did the Communists plot this mass murder of millions? Was it in some deserted cellar, or some faraway secret hide-out?—No, the Kremlin plot was revealed in a most respectable place—the meeting room of one of the largest churches in the northside section of Pittsburgh, Pennsylvania—and with the permission and full knowledge of the pastor! . . .

"This infiltration is planned by a secret group of high level Red agents, labeled the 'Clergical Commission of the

Communist Party.' This Red 'Commission' is composed of Soviet agents and American Reds, posing as ministers, preachers and priests, who have fallen away from the church and joined the Communist Party, and lay Red agents. How do I know about the existence of this Red Clergical Commission? I have reason to know only too well, because in 1945, while posing as a Communist for the FBI, I was a member of this Red Commission. In the Pittsburgh district alone, this commission consisted of 12 well-trained Red agents. Similar Red commissions with orders to infiltrate and use the churches and church bodies exist in every section of the United States.

"It might be apropos to point out that at this very moment Red agents are well-entrenched in key positions of some of our national church bodies. There, under the cover of respectability, they are zealously carrying on their Communist work, often aided and abetted by the very churches and church groups they are plotting to destroy . . . "

The Oakland Tribune of June 20, 1960, announced new assignments of Methodist ministers in the central district of California. Among these new assignments was the assignment of Jack R. McMichael to the Grace Methodist Church of Stockton, California. Grace Methodist Church of Stockton is one of the most influential Methodist churches in California and there were strong objections to the McMichael appointment by God-fearing thinking Americans. The protests were brushed aside by Bishop Donald Harvey Tippett of the San Francisco area of the Methodist Church. Bishop Tippett went down the line in defense of Jack McMichael.

Rev. G. Archer Weniger of the Foothill Boulevard Baptist Church in Oakland wrote Bishop Tippett and informed him of McMichael's dangerous ideology and activities. In his answer Bishop Tippett ignored the facts and attacked anti-communist sources quoted by Rev. Weniger. Bishop Tippett passed off the evidence as "innuendos and accusations" about

which he already knew. (From photographic copy of Bishop Tippett's letter—July 8, 1960.)

Just who is Jack McMichael? His pro-communist record and outlook is so complete that even some left-wingers in high church positions have repudiated him. Even Bishop G. Bromley Oxnam disowned and repudiated McMichael during his appearance before the House Committee on Un-American Activities on July 1, 1953. Oxnam told the Committee that he tried to get McMichael out of the Methodist Federation for Social Action. When asked why he tried to get him out, Oxnam answered: "Because, frankly, I believed that Jack McMichael was so tied up with the Communist group that . . . I was sure that that organization ought not to be under that leadership any more . . . " (Testimony of Bishop G. Bromley Oxnam before House Committee on Un-American Activities, July 21, 1963, page 3736.)

In the New York City Area hearings of the House Committee on Un-American Activities which were held during July 1953 and from which we have already quoted quite extensively, McMichael was identified as a member of the Communist Party by three witnesses. These witnesses were Benjamin Gitlow, Leonard Patterson, and the late Manning Johnson. McMichael appeared before the Committee on July 30 and denied that he was ever a member of the Communist Party.

On July 31, 1953, John and Martha Edmiston, former undercover operatives for the FBI, testified before the Committee that they met with Rev. Jack McMichael during May or June 1940 at a meeting of the Ohio Youth Congress in Columbus, Ohio. McMichael contended that he was not in Columbus during that period and he denied knowing the Edmistons. In view of all this conflicting testimony, the House Committee on Un-American Activities voted to transmit the testimony to the Justice Department for consideration of possible perjury prosecution. However, we have never heard of McMichael being brought to trial. Neither have

those who identified him as a communist been tried for perjury.

The pro-communist record and outlook of Jack McMichael is so complete that there should be no doubt in the minds of any thinking person as to which side he stands with in the struggle between freedom and communism. The question as to whether or not he has a little bit of paper known as a Communist Party card is of no significance. Communists seldom carry cards any more.

The hearings regarding Jack R. McMichael which were held before the House Committee on Un-American Activities on July 30-31, 1953, cover over 200 pages. During these hearings, McMichael engaged in much wrangling, double talk, and convenient loss of memory. In these hearings the Committee exhibited a copy of page 2 of the March 5, 1941, "Daily Worker" which listed Jack McMichael as one of the signers of a statement defending the Communist Party. They produced evidence that Jack McMichael was national chairman of the communist front American Youth Congress, and much other evidence was presented showing his tie-in with the international communist conspiracy.

Another prominent left-wing apologist in National Council of Churches circles indicated generally the same opinion about McMichael as that given by Bishop G. Bromley Oxnam, which we quoted earlier in this chapter. In his book "Apostles of Discord," Ralph L. Roy had this to say about the McMichael case: "Ward and McMichael have sought to steer the Methodist Federation straight along the narrow Communist Party line. The mass of evidence supporting this fact is so overwhelming that it cannot be fully covered here. The two men have long records of past affiliations with communist fronts . . . Both Ward and McMichael continue to bolster communist causes, to address party-line meetings, to sign Kremlin-inspired petitions . . . All communist demands are fervently endorsed . . . " (pages 318, 319).

Jerome Davis, a former professor in Yale Divinity

School and one of the most consistent communist fronters in America, wrote an article entitled "Joseph Stalin" in the July 1947 issue of the Methodist publication "Classmate." Davis sang the praises of Stalin and said that Joe Stalin was not a man who believed in forcing his ideas on others but that everything he did reflected the desires and hopes of the masses.[27] If this doesn't constitute infiltration and influence, what would it take to make the case? There are many other similar examples.

Karl Prussion, another FBI undercover agent who spent a number of years in the Communist Party, reporting on the conspiracy's activities to the FBI, told of an experience of his in regard to the communists' war on our churches from within. This experience was related in the June 1961 issue of his publication entitled "Heads Up." Prussion said that he attended a closed Communist Party meeting in the late 1930's in Detroit, Michigan, at which Dr. Harry F Ward, considered the question of sending him to Union Theological Seminary for the purpose of becoming a Methodist clergyman in the interest of the communist conspiracy. Mr. Prussion was one of the witnesses who testified before the House Committee on Un-American Activities during the famous May 1960 San Francisco hearings in which the communist conspirators led brainwashed American college youth into unlawful rioting against the Committee.

During 1957 the Department of Racial and Cultural Relations of the National Council of Churches issued a booklet entitled "The Negro American—A Reading List." Included among the books recommended in this reading list were books by known communist conspirators such as Victor Perlo, Herbert Aptheker, W. E. B. DuBois, Shirley Graham, and others. It also included a number of books by communist fellow travelers and books so filthy that few people would dare read pertinent excerpts from them in front of a church group.

In a speech on the floor of the United States House of

Representatives on April 20, 1960, Congressman Donald Jackson of California presented part of the communist record of some of the authors recommended in this National Council of Churches reading list. He pointed out that the "stocks in trade" of these authors have been, and are, "venom, villification of the American system, and blasphemy so repugnant that it should not be included in the pages of the Congressional Record."

This 1957 National Council reading list recommended Victor Perlo's book entitled "The Negro in Southern Agriculture," which was published in 1954 by International Publishers. This is the communist conspiracy's major publishing firm in our nation. Perlo has served as the head of the second most important espionage group in the United States government. During 1952 Elizabeth Bentley testified before the Senate Internal Security Sub-committee that two espionage rings worked under her, one of which was known as the Perlo group, because it was headed by Victor Perlo. Perlo has been identified as a member of the famous Harold Ware cell, which was the first communist cell to be established within the United States government in the early thirties.

Victor Perlo invoked the Fifth Amendment on present and past Communist Party membership and on espionage activities when he testified before the Senate Internal Security Sub-committee during 1953. The report of this Sub-Committee entitled "Interlocking Subversion in Government Departments" described Perlo as "an open propagandist for the Soviet world conspiracy." Perlo's book "American Imperialism," which contains vicious smears of the United States, was highly praised in the communist press. He testified before the Senate Internal Security Sub-committee that he was proud of this book. Perlo has also written for Soviet publications.

Another communist author recommended by the National Council of Churches in this reading list is Herbert Aptheker, editor of "Political Affairs," which is the communist

conspiracy's official monthly magazine. Directives are issued to communists throughout the United States through the medium of "Political Affairs" and other communist publications. Herbert Aptheker is one of the key intellectual writers of the communist conspiracy within our nation. His book, "A Documentary History of the Negro People in the United States," is on the National Council's 1957 reading list.

In his April 20, 1960, speech on the floor of the U.S. House of Representatives, Congressman Donald Jackson posed the question as to whether or not it was necessary for the National Council to employ the services of identified communists in their reading list entitled "The Negro American—A Reading List."

Another agent of the communist conspiracy included among the authors in this National Council reading list is W. E. B. DuBois. His book, "Black Reconstruction," is on the National Council's recommended reading list. Here is a portion of the DuBois record given on the floor of the House of Representatives on April 20 by Congressman Donald Jackson: DuBois has served on the faculty of the Communist Party's Jefferson School of Social Science. He has been a contributing editor for the Party's magazine, "Masses and Mainstream," and has written for other communist publications. In 1954 he sent his greetings to the "Daily Worker" on its 30th anniversary. DuBois has been associated with over 75 communist fronts and causes. He was denied a passport by the United States government until the Supreme Court's decision opening the passport gates for the conspiracy.

In 1952 DuBois was awarded the Peace Prize by the Soviet-controlled World Peace Council as a reward for his work as chairman of the Peace Information Center, a communist organization established in New York City to disseminate Moscow's world peace propaganda in our nation. The next year, 1953, DuBois bestowed on Howard Fast a "peace prize" which had been awarded him by the World Peace Council and opened the ceremonies at which Paul

Robeson was presented with Moscow's peace prize. After the Supreme Court's passport decision in the Kent-Briehl case, DuBois and his wife traveled to the Soviet Union and then in violation of passport regulations, to Red China. In Peking he was given a dinner in honor of his 91st birthday. DuBois received many tributes from leading communists on this occasion. In his speech he praised Red China and the Soviet Union. He called for the people of Africa to rise and turn to the U.S.S.R. He also attacked churches and the clergymen, and defamed the United States. While in Red China, DuBois composed a poem smearing churches and praising Red China's inhuman communes.

Long after this exposure of his record on the floor of the House of Representatives, W. E. B. DuBois presented full proof of where he stands by openly joining the Communist Party. This act was headlined on page 1 of the November 26, 1961, communist "Worker." In a letter to Gus Hall, Dr. DuBois expressed his conviction that communism is "the only way of human life."

Another of the communists whose books are recommended in the National Council's 1957 reading list is Gene Weltfish, who has an extensive communist front record. She was dismissed from Columbia University in 1943, after accusing the United States of waging germ warfare in Korea and after invoking the Fifth Amendment when questioned by a Senate committee regarding her membership in the Communist Party. Of course, there are others in this fantastic reading list put out by the National Council of Churches but this should be sufficient to show any thinking person real evidence of communist influence which the National Council and its apologists claim is not present in their ranks.

The February 1960 issue of "Social Progress," a publication of the United Presbyterian Church in the United States, also recommended some books on race relations. Among the books they recommended on page 40 was one entitled "The Wall Between" by Anne Braden. In their com-

ments regarding this book, "Social Progress," said: "The true story of the purchase of a house, its subsequent bombing, and the trial and conviction of the purchasers (not the bombers) in Louisville, Kentucky,—notable chiefly for the remarkable insight and objective reporting of the events and the motives that went with them."

Anne Braden is the wife of Carl Braden and both have been identified under oath by an FBI undercover agent as members of the Communist Party. Here is the fantastic case of Carl Braden as it was reported in the April 19, 1955, issue of "Christian Economics":

"Carl Braden, a 'liberal' on the editorial staff of the Louisville Courier-Journal, bought a house in an all-white section of Louisville, and transferred it to a Negro, Andrew Wade, IV. When Wade's family moved in, trouble broke out. There was shooting and bombing. Racial tension became explosive. Braden organized a 'Wade Defense Committee' which, by press, radio, and mass meeting, defended Wade's occupation of the house.

"Commonwealth Attorney A. Scott Hamilton investigated and came to the conclusion that the communists had planned the whole thing, including the rioting and bombing, as a means of inciting racial hatred and trouble. Carl Braden was indicted on a charge of advocating sedition. A great cry arose against Hamilton. He was labeled a victim of hysteria and was much abused for bringing Braden to trial. Braden testified that he had never been a communist. His front of respectability was impressive. A grand parade of witnesses testified in his defense, including his minister, the rector of St. Stephen's Episcopal Church, writers, reporters, a professor in Indiana University . . . colleagues of Braden on the Courier- Journal staff, and local labor leaders . . .

"At the crucial moment the Louisville FBI released one of its under-cover agents, Mrs. Alberta Ahern, who testified that Braden was an active communist leader in Louisville. He had recruited her into the Red conspiracy. He collected dues

for the Red cell to which they both belonged. She had been with him and his wife in the Red underground in Louisville since 1951—all the while being an FBI counterspy. Braden was convicted and sentenced to 15 years in prison. Braden's wife and four other persons . . . were later indicted . . . In addition to working for the Louisville Courier-Journal, Braden did extra reporting for Newsweek, the Toledo Blade, Chicago Tribune, St. Louis Globe-Democrat, New York News, and the Federated Press which serves the communist Daily Worker. He was an influential member of the American Newspaper Guild, Louisville Chapter, and had written articles, speeches and radio scripts for the CIO and AFL.

"Almost a truckload of communist educational and propaganda literature was seized in Braden's house, some charging germ warfare against the U.S., some branding America the aggressor in the Korean War . . . "

In case readers wonder how Anne Braden's book was missed in the National Council's 1957 reading list, a possible answer was that the book was not published until 1958. Here again is another bit of devastating evidence giving the big lie to those who claim that there is no communist influence in National Council denominations.

In this chapter we have covered merely a small portion of the voluminous evidence proving that the answer to the question, "Has there been infiltration of communism in churches?" is a big "YES." Much of the remainder of this book is devoted to additional evidence of definite communist influence in American churches. Such influence is indicated by the actions taken and the line of thinking followed. The evidence is there for all who want to know the truth. As Benjamin Gitlow said in testimony before the House Committee on Un-American Activities: "Those who declare that such infiltration of religion, especially the Christian churches, is a figment of the imagination, either do so to hide the astounding facts about such infiltration or because they are too stupid to see or realize what is going on."[28]

CHAPTER FOUR

COMMUNIST FRONT SUPPORT

Many American citizens dismiss lightly the highly important communist front operation. They have been deceived into thinking that communist fronts are just harmless forums for the expression of "liberal" opinions. Of course, some just do not think. Actually, the communist front is just as essential to the communists as are their training schools, espionage cells, or the Party press.

Victor Kravchenko, former Soviet official who renounced communism in 1944, said that he considered the fellow travelers in America "to be a much more dangerous force than the official Communist Party."[29] In testimony before the House Committee on Appropriations on December 9, 1953, J. Edgar Hoover said that "one of the principal mediums for the attainment of the goal of the Communist Party is through Communist front organizations."

In a report dated December 21, 1955, and entitled "The Communist Party of the United States of America—What It is, How It Works," the Senate Internal Security Subcommittee gave a good explanation of communist fronts. This report said:

"Communists speaking openly in the name of the Communist Party and frankly as disciplined agents of the Soviet Union could make very little progress in winning converts in the United States. Wherever and whenever they have secured power in any country, it has been the result of a calculated policy of deception. One of the most important instruments of Communist deception is the front organization. Without the aid of its numerous front organizations, the Communist Party would be an isolated, insignificant sect. With the aid of its network of fronts, the Communist Party can and does exercise influence far out of proportion to its actual membership. It is in a position to establish contacts not otherwise available.

"A Communist front organization may be broadly de-

scribed as an organization formed at the initiative of the Communist Party of the United States or another country or the Communist International (Cominform) and operating under Communist instruction for the accomplishment of one or more current aims. The actual aim of the Communist front is not openly stated but is concealed behind a high-sounding and attractive reform objective . . . A front can be local, national, or international in its scope."

In the "Communist" magazine of May 1931, communists in the United States were instructed by Otto Kuusinen, Secretary of the Communist International, as follows in regard to building up communist fronts: "The first part of our task is to build up, not only Communist organizations, but other organizations as well, above all mass organizations, sympathizing with our aims, and able to aid us for special purposes . . . We must create a whole solar system of organizations and smaller committees working actually under the influence of our Party."

There are various types of communist fronts among which are the Soviet foreign policy fronts, political fronts, youth fronts, racial fronts, economic warfare fronts, civil rights fronts, and others. Communist fronts often adopt titles including high-sounding words such as peace, democracy, American people, and names of famous Americans in history.

Many communist fronts have been cited as such by the United States Attorney General, the House Committee on Un-American Activities, the Senate Internal Security Subcommittee, or some state legislative committee. However, not all communist front organizations have been officially cited as such, and frequently citations of fronts will come several years after a front organization has been in operation.

The Senate Internal Security Subcommittee's 1955 report, "The Communist Party of the United States of America . . . What It Is, How It Works," from which we quoted above also gave Americans the following sound advice.

"Since Communist fronts have a way of changing names from time to time and from place to place, no specified list can serve as a permanent safeguard to insure their detection. Safety from their machinations can be guaranteed only through ceaseless vigilance and detailed knowledge . . ."

In testimony before the Senate Subcommittee on Appropriations during February 1950, Mr. J. Edgar Hoover, Director of the FBI, said that communist fronts were "the parrots or the 'Charlie McCarthys' for the Communist Party" and could be "determined" by "analyzing how they follow the Party Line." *However, the fact that all communist fronts have not been cited does not mean that the average citizen fighting communism should go around calling an organization a communist front because its leaders have been duped on some phase of the communist program or some communist propaganda line. What should be done is to expose what they are doing without calling them by any name.*

The first large, important communist front organization in the United States was the American League Against War and Fascism, organized in 1933 and headed by Professor Harry F. Ward of Union Theological Seminary. Earl Browder was one of the vice-chairmen and there were several clergymen on the national executive committee.[30] The League had branches in most large communities and cities all over the United States and most branch leaders were members of the clergy. As a result, the program was widely circulated through church organizations. Dr. Harry F. Ward was primarily responsible for many of the clergymen involved in this front.[31]

Of course, this blatant communist front operation was cited as subversive and communist by the Attorney General and by the House Committee on Un-American Activities. Later the name was changed to the "American League For Peace and Democracy." In regard to this organization the House Committee on Un-American Activities said: "An examination of the program of the American League will show

that the organization was nothing more, nor less than a bold advocate of treason."[32] Since this first important communist front success, United States clergymen have continued to collaborate with the communist conspiracy in their satanic front organizations. Many large and influential fronts have been headed by clergymen. Among the cited communist fronts which have been headed at one time or other by clergymen are the American Committee for Protection of Foreign Born, American Committee for Spanish Freedom, American Peace Mobilization, the National Council of American-Soviet Friendship, the National Federation for Constitutional Liberties, and the Southern Conference for Human Welfare.[33]

During 1944, the Protestant Digest was cited by the House Committee on Un-American Activities as "a magazine which has faithfully propagated the Communist Party line under the guise of being a religious journal."[34] A number of clergymen have been associated with this magazine as editorial advisors. Included are the following well-known clergymen who were listed in the August-September 1946 issue of "The Protestant": John A. Mackay, Francis J. McConnell, Louie D. Newton, Dryden L. Phelps, Edwin McNeill Poteat, Adam Clayton Powell, and, of course, there are others.

Another bold communist front activity which was supported by certain clergymen in the United States was the "People's Institute of Applied Religion." The House Committee on Un-American Activities cited this organization as "one of the most vicious Communist organizations ever set up in this country." The director, Claude C. Williams, was a Presbyterian minister at the time. Williams was also a member of the Communist Party and carried a membership book of the Party which was issued under the name of John Galey. Among clergymen affiliated with the People's Institute of Applied Religion was Joseph F. Fletcher, Edwin McNeill Poteat, William B. Spofford, Charles C. Weber, Francis J.

McConnell, Liston Pope, and others.[35]

Some of those who try to minimize the importance of the tremendous success the communists have had in involving clergymen in their front operations appear to consider many of these fronts as just "innocent" organizations. In fact, the Rev. Edwin T. Dahlberg, when he was president of the National Council of Churches, expressed these sentiments. He said: "The procedure is to take from the files of the House Un-American Activities Committee the names of organizations that are definitely subversive and from these same files the names of organizations that cannot by the farthest stretch of the imagination be called Communist. If one happens to be a member of those innocent organizations, the apostles of discord pin on him the label of Communism even though there is no taint of Communism . . . Some of us have signed petitions for repeal of certain sections of the McCarran Act, petitions which have been signed by people representative of many political parties. This . . . is quoted as pro-Communist activity."[36]

Apparently Dr. Dahlberg was speaking of his action in signing an open letter to President Eisenhower urging repeal of the McCarran Acts, under sponsorship of the National Committee to Repeal the McCarran Acts. The communist "Daily Worker" of July 27, 1953, ran an article on this open letter and listed signers which included Dr. Dahlberg, who was actually one of the initiators, according to this front's letterhead. This organization appeared to be the successor to the National Committee to Repeal the McCarran Act which concerned itself with the repeal of the all-important Internal Security Act of 1950 only. The latter committee expanded it to include our immigration law also known as the McCarran Act, and which is America's first line of defense.

According to the "Daily Worker" of July 9, 1952, Dr. Dahlberg signed an open letter to the Republican and Democratic Parties under the auspices of this earlier committee, the National Committee to Repeal the McCarran Act. In

their report of December 21, 1955, entitled "The Communist Party of the United States of America—What It Is, How It Works" the Senate Internal Security Subcommittee named the National Committee to Repeal the McCarran Act as one of the fronts which "have been devised" to defend the cases of communist lawbreakers and to make "special appeals" in behalf of civil liberties "reaching out far beyond the confines of the Communist Party itself."

On April 1, 1951, the House Committee on Un-American Activities released a 166-page factual report entitled "The Communist 'Peace' Offensive—A Campaign to Disarm and Defeat the United States." On page 1 of this extremely important report, Americans were warned: "The most dangerous hoax ever devised by the international Communist conspiracy is the current world-wide 'peace' offensive . . . It has been designated as the major effort of every Communist Party on the face of the globe, including the Communist Party of the United States. Communists and their coconspirators are spearheading this movement in cities and communities throughout the United States . . . in every walk of life. Unless it is completely exposed, many may be deceived and ensnared."

The Committee went on to describe some of the fronts under which this peace movement operated: "The Communist 'peace' movement assumes different forms at various times and places. This is calculated to disguise its Communist origin and to evade legal prosecution. Thus, we find the movement appearing as the World Congress of Intellectuals . . . the World Congress of Partisans of Peace . . . all with identical slogans and propaganda, and espoused by the same group with slight variations. The same system has characterized the movement within the United States. Here the 'peace' movement has paraded at various times as the Scientific and Cultural Conference for World Peace, . . . Committee for Peaceful Alternatives to the Atlantic Pact, and its Mid-Century Conference for Peace, the Peace

Information Center, the National Labor Conference for Peace, and a multitude of other names in various localities and among various special professional, religious, racial, women's and youth groups."

This special report on the communist plot to disarm America, which was published in 1951, listed hundreds of names of Americans who had already been drawn into the peace fronts of this communist campaign. There were a large proportion of clergymen supporting this phase of communism's war to defeat our nation. Here is what the Committee's report on the communist peace plot had to say about this tragic situation:

"The Committee on Un-American Activities has observed with dismay the inordinately large proportion of clerics among the persons who are aiding and supporting the Communist peace campaign in this country . . . For years the Communist Party has made a deliberate effort to draw clergymen into its peace fronts and achieved unusual success . . ." In one state, Wisconsin, twenty out of twenty-seven sponsors of the famous "Stockholm Peace Appeal" were clergymen (page 134 above report).

Much abuse rained down on the head of Dr. J. B. Matthews for his article in the July 1953 issue of the "American Mercury" magazine entitled "Reds and Our Churches." The smear operators utilized the vast ignorance of Americans in regard to communism during the course of this smear attack on Dr. Matthews. Among other things Dr. J. B. Matthews pointed out that 471 Protestant clergymen were named as participants in this phony communist peace offensive, which was exposed in the 1951 report of the House Committee on Un-American Activities. In his article, Dr. Matthews asked a very important question: "Why should they (clergymen) be allowed to participate without investigation and exposure in the 'campaign to disarm and defeat the United States?" He went on to point out that the Communist Party counts heavily on this immunity which

cowardly politicians would grant to ministers aiding the communist conspiracy through participation in their front groups.

Opening meetings of a new communist front known as the "Emergency Civil Liberties Committee" were held in New York City on January 30-31, 1953. One of the forum sessions was scheduled to be held in the First Presbyterian Church in New York City. A group of liberals headed by Professor George S. Counts of Columbia University pointed out that this was a communist front operation. As a result, three of the sponsors, including two clergymen, resigned.[37] However, Dr. John A. Mackay of Princeton Theological Seminary and other clergymen stayed with the front. Of the forty-one sponsors of this pro-communist conference, seventeen were Protestant clergymen who made up by far the largest single group of supporters.[38]

One of the apologists who has attacked this author for exposing communist front affiliations of clergymen is Dr. Stanley I. Stuber, Executive Director of the Missouri Council of Churches and formerly General Secretary of the Churches of Greater Kansas City. As is often the case, if we look behind the smoke we will find fire. Mr. Stuber himself has been involved in more than one communist front operation. In regard to this, there is one thing we need to keep clearly in mind; that is, that Mr. Stanley Stuber and the many other clergymen who have been involved in communist fronts made their own record. We did not make them. They made their records through actions in support of these communist fronts.

The organizations with which Mr. Stanley Stuber has been affiliated and which have been cited as communist or communist fronts are: the American Committee for Spanish Freedom; Mr. Stuber was listed as a sponsor on the letterhead of this organization on January 7, 1946. He has been affiliated with the American-Russian Institute and was listed as secretary-treasurer on their letterhead of May 8, 1947. Mr. Stuber was listed as a sponsor of the communist front Mid-

Century Conference for Peace in the call and program of the conference, May 29-30, 1950. This front was a part of the deadly communist peace offensive which we discussed earlier in this chapter. The "Daily Worker" of December 27, 1950, page 9, listed Mr. Stanley Stuber as a sponsor of the National Committee to Repeal the McCarran Act.

The "Daily Worker" of October 17, 1947, page 4, listed Mr. Stuber as the signer of a statement calling for a meeting between Truman and Stalin. This statement was by the communist front National Council of American-Soviet Friendship. He was also listed as a signer of the call to the National Emergency Conference, May 13-14, 1939. Rev. Stanley I. Stuber also has a record of affiliation with other extremely left-wing radical organizations which have not been officially cited as communist fronts. It should be obvious to any informed person that Mr. Stanley Stuber is ill qualified to pass judgment on those who are trying to alert Americans of the alarming extent to which communist fronts have been supported by high-ranking churchmen.

In the Kansas City News-Press of January 1, 1960, the Kansas City Council of Churches tried to explain away Dr. Stanley Stuber's record which had been printed by the Circuit Riders in their publication entitled "Recognize Red China?" M. G. Lowman, Executive Secretary of the Circuit Riders, answered this Council's whitewash attempt in a letter which was printed in the January 8, 1960, Kansas City News-Press. Here, in part, is what Mr. Lowman said:

"It is incredible that a clergyman and especially an officer of an association of churches in a major city should continue to evade his record. Had he denounced or renounced the pro-Communist units connected with his name or persons he might allege duped or deceived him, there would be some justification for a righteous indignation attitude. Common honesty and forthrightness calls for Stanley I. Stuber to live with his record or denounce or renounce the organizations connected with his name." Let us repeat — It

is Mr. Stanley Stuber's record that is quoted, and no one who calls attention to this record is smearing Stanley Stuber. If he has been "smeared," he smeared himself by affiliating with these organizations. Wouldn't it be the proper thing for Mr. Stuber to denounce these fronts which used him rather than to denounce those who expose such front activities and the vicious nature of such fronts? The same advice applies to other clergymen who have allowed themselves to be used in communist front operations.

In an article in the January 1961 issue of Christian Crusade magazine, Matt Cvetic threw the glaring spotlight of factual reality upon participation in communist fronts in the following words: ". . . Whatever excuse those who front for these Red conspiratorial groups may give, it stands as a matter of record that they are aiding and abetting a conspiracy whose sole aim is to destroy our nation, take away our freedom, murder millions of our citizens, and put the rest into total slavery . . ."

At the time of preparation of this book, one of the most recent communist front activities was the National Assembly for Democratic Rights. In a UPI dispatch of September 18, 1961, Lyle C. Wilson reported that: "The Communist Party, U.S.A., is organizing a new Communist front. Its name: The National Assembly for Democratic Rights. This front is to be born in a New York mass meeting scheduled for September 23-24. The purpose: to establish a mass movement for the penetration of political, labor, racial, religious, educational professional and other organizations in the United States."

Front-page headlines in the August 13, 1961, communist "Worker" announced this forthcoming communist front in the following words: "Sixty-seven outstanding progressives and liberals from eighteen states have endorsed a call for a National Assembly for Democratic Rights on September 23-24 at the St. Nicholas Center . . . it was announced last week."

Among the sponsors of this front were the following

clergymen: Rev. William Spofford, editor of the "Witness"; Rev. Stephen Fritchman, First Unitarian Church, Los Angeles; and Rev. William Howard Melish. Clergymen among the endorsers of this Communist Assembly included: Dr. Henry Hitt Crane of the Central Methodist Church, Detroit; and Dr. Dryden Lindsay Phelps, Unitarian minister. Dr. Harry F. Ward, retired Union Theological Seminary professor, was the main speaker at this communist front meeting during September 1961.

According to the "Worker" of September 24, 1961, Rev. Norman H. Rody of Cleveland got thirteen Ohio "leaders" to join with him in sponsoring the Assembly. His letter to them said, according to the "Worker": "Even the church, in its attempt to minister to this troubled world, has been subjected to the charge of disloyalty." Here is a case of the guilty crying in advance, even before he had committed this participation in a communist front operation. According to the communist "Worker" of October 1, 1961, around 1500 delegates from twenty-five states attended this front meeting. The assembly called for civil liberty walks, local conferences, telegrams, and letters to President Kennedy on behalf of the communists.

By the time the October 15, 1961, communist "Worker" went to press, the communist conspirators were able to boast in large front-page headlines as follows: "Notables Urge JFK to Nullify McCarran Edict." This, of course, is right down the line of action urged in the National Assembly for Democratic Rights. This "Worker" article stated: "In a petition to President John F. Kennedy, 322 citizens called on Monday for executive action to halt further proceedings under the Internal Security Act and the membership provisions of the Smith Act. They declared that the June 5 decisions of the U.S. Supreme Court pose grave dangers to the vital interests of the country. The petition submitted to the President was initiated by 25 individuals. Included were two bishops of The Methodist Church, Lloyd C. Wieke

of the New York area and Edgar Love of the Baltimore area: and one bishop of the Protestant Episcopal Church, the Right Rev. Walter Mitchell of California. Ten other ministers and rabbis were among the initiators."

In addition to those ministers who were among the initiators of this petition on their behalf, the communists claimed that the total list of 322 signers included about ninety ministers and rabbis. Among those listed in the October 15 "Worker" were Bishops Malcolm E. Peabody, G. Ashton Oldham, and Arthur W. Moulton of the Protestant Episcopal Church; the Rev. John Haynes Holmes of the Community Church, New York; Rev. Clarence T. R. Nelson of Scott Memorial Methodist Church, Detroit; Rev. Paul Lehmann of Harvard Divinity School; and John Oliver Nelson of Yale Divinity School.

The communist "Worker" of November 19, 1961, reported on a speech to one thousand persons in Carnegie Hall by Dr. Jerome Davis, whom the communists identified as an ordained Congregational clergyman and Quaker. This meeting was sponsored by the communist front organization known as the National Council for American-Soviet Friendship. Dr. Davis is the author of the book entitled "Behind Soviet Power," which is a glowing eulogy of mass murderer Joseph Stalin and the Soviet Union. This book was highly recommended in a letter sent out by the Board of Missions and Church Extension of the Methodist Church, which was signed by G. Bromley Oxnam in 1947. During 1959, Jerome Davis published another book in collaboration with Gen. Hugh B. Hester. This book was entitled, "On The Brink" and again it was a strong appeal for the Soviet foreign policy line. It was recommended in the foreword by Dr. Edwin T. Dahlberg who shortly thereafter became president of the National Council of Churches.

In this chapter we have barely scratched the surface of the voluminous record of participation in communist front activity by clergymen. No one knows the exact number of

clergymen and front affiliations but thousands have participated. Many of those participating have been persons in leadership capacity with the National Council of Churches or its predecessor, the Federal Council of Churches. During hearings of the House Committee on Un-American Activities on February 25, 1960, Mr. Richard Arens, staff director of the Committee, reported that a partial check has shown that over one hundred persons who had served in leadership capacity with the National Council of Churches had an aggregate of thousands of affiliations with communist front organizations.[39] There are many more fellow travellers who participate in communist fronts but are not members of the Communist Party than there are actual Party members. Many Americans have been of much service to the communist cause without ever joining a single communist front. FBI Director J. Edgar Hoover advised during 1957 that:

"The informed do not measure the strength of the Communist conspiracy in numbers but by the area where it finds its support and by its ability to influence, to pull strings, and to wield control."[40] In his speech to the 1957 American Legion Convention, FBI Director Hoover said: "The influence of the subversive conspiracy has been almost unbelievable — reaching deep into practically every walk of life . . . "[41]

Throughout the remaining chapters of this book let us keep the following important points clearly in mind: that is, that the important factor is not who is or who is not a member of the Communist Party or a knowing sympathizer. It is not the question of who has been in which communist fronts. The important thing is the promotion of communist objectives and the communist propaganda line, regardless of whether it is being promoted by Communist Party members, fellow travellers, or merely innocent dupes. We can be sure that most of those promoting the communist propaganda line are in the latter category, innocent dupes. The thing for patriotic Americans to do is to oppose the promotion

of this communist program and any aspect of the communist line which is aimed at America's destruction wherever it may be promoted, regardless of who or what organization is promoting it. *One of the biggest mistakes concerned Americans can make is to call someone or some organization communist because of their promotion of some phase of the communist program.*

CHAPTER FIVE

THE WAR AGAINST ANTI-COMMUNISTS IN GOVERNMENT

For many years, a major phase of the communist conspiracy's war against America has been the effort to discredit and destroy the House Committee on Un-American Activities and other government committees investigating communism. Obviously, anyone exposing this gigantic, carefully laid plot to destroy our nation would be a target from the start. Communists cannot operate successfully in the spotlight of truth. Their success in America and in any nation depends upon the people remaining ignorant of the truth. If the majority of our American citizens had read a small portion of the hearings and reports published by these committees on communist subversion in our land, the communist conspiracy would be no problem today. If these facts on communism could be brought to light, the communist problem would begin to disappear and the Reds know it. Therefore, their fight to destroy the House Committee on Un-American Activities and similar committees is of extreme importance to leaders in the Kremlin and to communist conspirators throughout the earth.

From time to time Radio Moscow itself has attacked the Committee on Un-American Activities. For example, on November 14, 1952, a Moscow English-language broadcast by short wave to North America stated: "The notorious committee for the investigation of Un-American activities is now carrying on a far-flung witch hunt for so-called subversive elements in Hollywood." Another example of Radio Moscow's attacks on the committee was printed in the committee's report on "Communist Political Subversion" which was issued during 1958. On page 97, Radio Moscow was quoted as follows: " . . . The notorious Un-American Activities Committee has launched another drive on civil rights and liberties in the United States . . . "

Throughout the years of their war against Congressional

committees investigating them, the communist conspirators have received an enormous amount of support from clergymen and church-related groups. One of the many examples of communists using ministers in this war against committees investigating communism was revealed during hearings of the House Committee on Un-American Activities in Dayton, Ohio, on September 14, 1954. Don Rothenburg invoked the Fifth Amendment when asked about his membership in the Communist Party and related questions. He also tried to evade the question when he was asked if a group of ministers was included in a conference held regarding methods and means to be used in opposing the conduct of hearings in Dayton. The committee had evidence that Rothenberg succeeded in getting these ministers to write a letter of opposition of the hearings.[42]

A typical example of blind, unfounded attacks against our Congressional committees investigating communism was a vicious attack contained in the famous letter to Presbyterians which was unanimously adopted by the General Council of the General Assembly of the Presbyterian Church in the United States of America on October 21, 1953. The official title of this pronouncement was "A Letter to Presbyterians Concerning the Present Situation in Our Country and the World." Without the slightest thread of evidence, the Presbyterian leaders who wrote this letter proclaimed: "... A subtle but potent assault upon basic human rights is now in progress. Some Congressional inquiries have revealed a distinct tendency to become inquisitions. These inquisitions ... begin to constitute a threat to freedom of thought in this country. Treason and dissent are being confused." This vicious smear attack went out to Presbyterian churches around America and the attack on anti-communist Congressional committees was not the only phase of the communist line promoted in this pronouncement.

The communist conspirators were very appreciative of the assistance rendered their cause by this letter to Presby-

terians and in the "Daily Worker" by November 4, 1953, these conspirators devoted a full column editorial to praising this product of sadly misinformed Presbyterians. Here in part is how the communists expressed their appreciation in this feature "Daily Worker" editorial of November 4, 1953:

"Reaching back to the traditions of John Milton, the Presbyterian Church of the U.S.A. sounds the warning to its 8,000 congregations . . . that the 'anti-Communist' witchhunt of McCarthyism and the government is opening the gates of 'fascist tyranny' in America. This powerful statement—reported elsewhere in this paper—is another sign of the great religious, moral and political awakening which is arising to challenge the betrayal of the United States down the 'German path' of fascism and war . . .

"Thus these church leaders, speaking for millions of Americans, sound the call of patriotic resistance to the evils which the 'anti-Communist' myths have unloosed upon the United States since the 'Cold War' replaced the great war alliance of America and the Soviet Union against the fascist Axis. These myths are corroding American life to its very root . . . In essence, the Protestant leaders call for an end to the 'cold war' and all its works, to be replaced by sanity, calm and peaceful relations with the Socialist peoples . . . Together with the churches and others, labor faces the national historic duty of organizing a powerful 'No!' to McCarthyite fascism(meaning anti-Communism—Ed) . . . It is up to the people."

Yes, it is up to the people, as the communist conspirators say and if millions of people in our churches continue to follow blindly sadly misguided religious leaders the eventual outcome will be a communist-enslaved America. It is not a matter of attacking these misguided churchmen but of attacking the evil they are committing against their churches and their nation.

A vicious smear attack upon Congressional committees investigating communism and government security programs

in general appeared in the February 2, 1958, issue of the Methodist publication "Classmate." This article which appeared on page 13 of the Methodist publication gave the following explanation of the origin of the smear term "witch hunt": "The term 'witch hunt' came into general use because there were so many resemblances between the hysteria which swept over the land and the early hysteria in New England when women were condemned and executed as witches." Of course, here the author is talking about Congressional investigations of the communist conspiracy.

The author went on to declare that the most basic of our individual liberties, freedom of thought, was attacked on many fronts and he explained that this was a difficult thing to do in view of guarantees in the Constitution and the Bill of Rights. The writer went on to say: "A way around this difficulty was . . . to declare . . . Communism to be an international conspiracy, and as such an enemy of the Constitution and beyond its protection . . . " Of course, here the author is implying that communism is not an international conspiracy. This smear article went on to push the communist charge that the committee was investigating ideas and that it condemned "all and sundry whom it happened to dislike."

This "Classmate" magazine article followed the general pattern set by a prominent Methodist leader, Dr. G. Bromley Oxnam, who has been attacking these committees for years.

During his appearance before the House Committee on Un-American Activities, the committee members explained to Bishop Oxnam in an extremely courteous manner how he had been used by communism. The Committee allowed Bishop Oxnam the unusual privilege of speaking at length during the hearing. Near the end of the hearing Bishop Oxnam told the Committee: "I would like to thank you personally for your courtesy throughout the day. I know at times I have talked at length. At no time have you rapped the gavel and I appreciate that very much."[43]

However, Bishop Oxnam showed his appreciation by continuing to attack the Committee viciously. On June 26, 1954, he told 3000 cheering, brainwashed delegates to a Congregational Christian conference that "self-appointed patriots" and "ignoramuses on investigating committees" are blind to the dictates of the Christian faith. He said that such persons call Christians subversive because they voice the demands of the Christian faith."[44] Oxnam wrote a book entitled "I Protest," attacking the House Committee on Un-American Activities. The following vicious smear on the Committee was printed on the jacket of this book: "This is not investigation. It is intimidation. It is twentieth-century inquisition." It would take a book of at least equal length to unravel the half-truths, smears, distortions in this 186-page book.

From time to time the communists and those sympathetic with this Red goal, have placed large newspaper ads in well-known daily newspapers pursuing this vital objective of destroying the House Committee on Un-American Activities.

On February 22, 1962, a full-page ad appeared in the New York Times calling for abolition of the House Committee on Un-American Activities. This ad listed 605 signers. There were 93 signers listed under the category of "Religious Leaders." The communist Worker on March 4, 1962, ran a photographic reproduction of this ad which was obviously an important contribution to their campaign against the House Committee on Un-American Activities.

A letter dated September 6, 1961, was sent out by an organization known as The Religious Freedom Committee, Inc. This letter promoted a book titled "The Un-Americans" by Frank Donner. Some of the familiar names of clergymen who have supported communist fronts and pro-communist causes over the years, were included among the names on this letterhead. The following names were among them: Rev. Henry Hitt Crane, Professor Kermit Eby, Rev. Edward L. Peet, Rev. Guy Emery Shipler, Rev. Edler G. Hawkins, and

Rev. William Howard Melish.

This book, which the so-called Religious Freedom Committee is promoting, is a smear book by a known communist conspirator. The author, Frank Donner, has been identified as a communist under oath on several occasions. A run-down of his record was given in a House Committee on Un-American Activities report regarding Communist Legal Subversion, which was published during February 1959.

Frank Donner has been identified by a number of witnesses before the committee as a member of a communist cell comprised of lawyers employed by the National Labor Relations Board in Washington, D. C. Herbert Fuchs, a former communist who had helped to organize this NLRB cell in 1937 and actively participated in it until his transfer from Washington in 1942, testified on December 13, 1955, that Frank Donner was one of the NLRB lawyers who joined his communist group. On December 14, 1955, Mortimer Riemer, another former member of the communist cell in the NLRB, confirmed Fuchs' testimony regarding Frank Donner. Donner was again identified by ex-communist Harry Cooper on March 1, 1956.

On June 28, 1956, Frank Donner appeared as a witness before the House Committee on Un-American Activities. Although admitting he was employed by the NLRB from 1940 until 1945, he invoked the First and Fifth Amendments when he was questioned concerning his Communist Party membership and affiliations. Donner was confronted with a United States Civil Service Commission questionnaire he had signed on June 2, 1943, while employed by the NLRB. On this official form he had replied "no" to a question as to whether or not he held membership in a communist organization. Even though he conceded the signature was his he nevertheless invoked the Fifth Amendment when asked by the Committee if he had been truthful in this statement to the United States government.

Frank Donner, author of "The Un-Americans" which is

being promoted in our nation by misguided clergymen, was one of the principal speakers at the Ninth Annual Convention of the National Lawyers Guild held during February 1949. In 1953, he was elected a voting member of the Board of Directors at the annual meeting of this organizaion. He was again elected to the Board of Directors in 1954. At a dinner sponsored by the American Committee for Protection of Foreign Born, on October 11, 1956, one of the lawyers saluted for his aid to this front was Frank Donner. At the time this book is being prepared Frank Donner is General Counsel for the communist-controlled United Electrical, Radio, and Machine Workers Union of America.

Frank Donner's book, "The Un-Americans," is loaded with distortions and falsehoods. In a speech on the floor of the House of Representatives on July 17, 1961, Representative Francis E. Walter, Chairman of the House Committee on Un-American Activities, said in regard to this book: "There would not be time enough remaining in this session to comment upon the author's sins of commission and omission. I simply call your attention to a volume which most perfectly embraces and epitomizes the Communist line and technique in the present energetic program of the Communist Party to discredit a necessary and useful committee of the Congress . . . " The answer to clever smear attacks and propaganda such as this book, "The Un-Americans," is an informed American public. The success of such propaganda depends upon the ignorance in regard to communism of the person reading the book.

The general line in "The Un-Americans" is that the communist program of subversion within the United States is a myth and the House Committee on Un-American Activities is merely a hate group which is exposing innocent people for the sake of exposing. This communist conspirator spoke of the members of the committee and staff personnel as "figures in a gallery of hate." The communist author of this book is described in the foreword merely as " a constitutional

lawyer." The background which we have given on him above should explain why he was identified so briefly.

Donner spoke of the 1953 hearing of Bishop G. Bromley Oxnam as a "gavel-wielding grilling." This big communist lie is nailed down by Bishop G. Bromley Oxnam's remarks himself made near the end of this hearing and which we have quoted earlier in this chapter.

Millions of church members in the United States consider their ministers as persons upon whom they can depend for the truth in any situation. Many of these have gone to their ministers in regard to disturbing things they have heard about the progress of the communist conspiracy in our nation. In far too many cases those who have gone to their ministers in regard to the communist menace have been tragically misled. Many of these ministers have reassured them that it is all merely a matter of propaganda from the extreme right. A shocking example of the type of guidance many ministers in our nation give to people about the communist conspiracy was revealed in the August 2, 1961, issue of the St. Andrew's Shield. This is a weekly bulletin issued by the St. Andrew's Presbyterian Church in Tulsa.

On page 2 of this St. Andrew's Presbyterian Church bulletin is a column entitled "The Study Lamp" by William Neff, Jr., who is the minister of this church. Here in part is what Mr. Neff had to say about "The Un-Americans" by communist conspirator Frank Donner:

"Now and then I read a book which I wish every patriotic American would read. Such a book I found in a drugstore around the corner from our Theological Seminary in San Anselmo, California. It is a well-documented book by an attorney engaged in the practice of Constitutional Law. I've been so stirred by it that I've asked our Bookstore to order it and I commend it to you . . . It would seem self-evident that the politicians (nine of them) on this committee have used it for their personal ends rather than for their country. Case after case of violation of the Bill of Rights is document-

ed against this committee. No wonder such churchmen as Dr. Reinhold Neibuhr, Bishop James Pike and Bishop Bromley Oxnam have called for its abolition. Among its loudest supporters are Evangelist Billie James Hargis and deposed Presbyterian Minister Carl McIntyre.

"I cannot help but think that these comments from the sermon of an Episcopal bishop are worth repeating: 'A positive counter-assault should be launched. One reason why it has been possible for these congressional smearers to highlight particular Christian leaders is that the church as a whole has been increasingly silent in recent years about the social application of Christianity, leaving those still so concerned in a conspicious . . . position. The church has been in retreat from the confusion which has been engendered by the world communist threat. Let the church rise to its responsibilities to bring a critique on unrighteous conditions in our land, and we will demonstrate that there is a healthy ferment that is by no means communistic and in fact is the best defense against communism, because it addresses itself to the conditions that breed communism. We will thus so surround our brethren who are smeared (like Bishop Oxnam and Sherrill) that there will be confusion in the smearers' camp—for they will know that they cannot investigate us all, and if they try to smear us all they will be made ridiculous in the public eye.'"

On page 4 of the August 2 St. Andrew's Shield is an announcement that this book, "The Un-Americans" by communist Frank Donner, is to be stocked by the St. Andrew's book store. In this announcement members of the church were told: "This book provides the full and careful documentation of the House Un-American Activities Committee: how it began; how it kept going; who are its leaders; why it is supported by the southern Democrat-conservative Republican coalition; why it operates as it does. In this book Frank Donner—a constitutional lawyer—has filed a complete brief for the American people. He has provided, in

a lively, compelling style, the factual and analytical ammunition necessary for every American to defend himself."

In addition to giving this filthy communist propaganda a high recommendation as a book which "every patriotic American" should read, this misguided clergyman also gives their identification of Donner as "a constitutional lawyer." This extremely brief indentification should have aroused questions in any thinking mind. We acquired our library copy of this vicious communist propaganda book from St. Andrew's Presbyterian Church book store in Tulsa.

When presenting the facts in a case like this there are always those who read something into such a presentation which is not there. In pointing out this service Mr. Neff gave to the communist propaganda assault against our House Committee on Un-American Activities, we are in no way inferring that he is a communist. In fact, we feel certain that he is merely one of the thousands of ministers who have been so greatly misguided by the propaganda techniques of international communism in the churches which we described earlier in this book. It is our hope that thinking members of this man's church will have awakened him to the realities of the international communist conspiracy by the time this book is published and that when you read this he will have joined the fight against communism. His promotion of Frank Donner's "The Un-Americans" is merely a typical example of the blindness of so many clergymen in America regarding the facts about the nature, methods, and objectives of the international communist conspiracy and in particular, its methods of deceiving clergymen and church members.

The communist conspiracy's war against the House Committee on Un-American Activities has been titled "Operation Abolition." A film showing scenes from the San Francisco riots of May 1960 against the Committee was given the same title. Many of you reading this book have probably seen the film "Operation Abolition." Much has been done to awaken Americans to the realities of the communist con-

spiracy through this film. Naturally, the communist conspiracy would strike back like a cornered rattlesnake at anything which is threatening to awaken the American people to its subversive plot. Therefore, the film "Operation Abolition was made a top target of communist propaganda.

Many concerned American church members across this nation have been blocked when they tried to have the film "Operation Abolition" shown to members of their congregations. Upon seeing "Operation Abolition" many of these people were rudely shocked into a sudden realization that the communist conspiracy has gone much farther in our nation than they realized and they wanted to alert other Americans through this factual film. In a statement adopted by the General Board of the National Council of the Churches of Christ in the U.S.A. in Syracuse, New York, on February 22, 1961, churches had been advised not to exhibit the film unless "a full and fair presentation of such facts as are available" is made in regard to several loaded questions posed by the General Board in this statement. From the facts presented thus far in this book, it should be clear that what the National Council's leadership considers "a full and fair presentation" of facts would not put this film in a fair and true light.

Actually, the factual presentation in the film "Operation Abolition" was verified in an FBI report which was published prior to showing of the film.[45] Near the conclusion of this report Mr. Hoover said: "Looking at the riots and chaos Communists have created in other countries, many Americans point to the strength of our Nation and say 'It can't happen here.' The Communist success in San Francisco in May 1960 proves that it can happen here . . . It is the duty of all Americans to fully understand the true import of this threat to our heritage, to expose it, and to combat it with every weapon at our command . . . "[46] This is exactly what these concerned Americans were trying to do when they were blocked by their ministers, most of whom

were probably following the advice given by the National Council of Churches. The House Committee on Un-American Activities has put out detailed answers to the many charges made in efforts to discredit this shocking film.

The first of the questions posed by the General Board of the National Council of Churches in their statement adopted on February 22, 1961, was: "What evidence admissable in a court of law linked the Communists and alleged Communists named in the film with the students leading or participating in the demonstration?" In answering this misleading question, the first thing to think about is the fact that the Committee is not a court. It is an investigative arm of the United States Congress. Its purpose is to gather facts in relation to the functioning of our nation's internal security laws. The purpose in showing this film is to alert people as to how far communism has gone in using youth of our nation to serve its evil purposes. Its purpose is not to try in a court these misguided students.

Evidence admissable in a court of law varies from state to state. Each state has its own rules which, for the most part, are rather similar around the nation. A good answer to this loaded question was given by Judge Axelrod of the San Francisco Municipal Court when he stated that as far as the 62 persons against whom riot charges were levied, there were "enough facts to justify a conviction on at least two grounds."[47] After making this statement he went on to state three reasons why he was dismissing the charges. The first was the stigma which would haunt these students and other people when they applied for a responsible position. The second reason was that a mass trial of the defendants would not only be costly in a monetary sense but would also play into the hands of "those who create unrest and do everything in their power to upset our democratic processes and way of life." The Judge's third reason was that he believed the defendents had already been punished sufficiently and he expressed hope that they had "learned the errors of

their ways and that there would be no repetition of their conduct."[48]

Now, let us look at this loaded question by the National Council of Churches from another angle. The NCC propagandists who conceived this question specified evidence which links the communists and alleged communists in the film with the student demonstrators. Notice how completely this diverts attention from the real issue. Who knows what evidence would be admitted into what particular court until such time as an effort is made to submit it? Remember that Judge Axelrod dismissed the charges against these students even though he knew that there were ample grounds for a conviction. Now, there has not been the slightest indication of any effort to haul these gullible students into a court because of their being led by the communist conspirators in these riots. However, known communist conspirators did lead them and this is exactly what the film "Operation Abolition" shows, as it happened.

If these young indoctrinated students have a so-called "right" to join in with the communist conspirators in demonstrations against a duly constituted committee of Congress, then patriotic Americans have the right to expose their infamous activities. Concerned Americans who want to maintain the freedom of this country have a right to show films of these foolish activities to uninformed people in order to alert them to the real menace of the communist conspiracy. The real danger of such people as these college students who were led by the communists in the San Francisco riots against the House Committee on Un-American Activities is that their cloak of innocence makes them much more useful to communism than known communists themselves.

We will examine one more of these loaded questions posed by the General Board of the National Council of Churches in its statement of February 22, 1961. In the second question they asked: "What were the actual incidences of violence and who were responsible for them?" In the FBI

report on the riots, Mr. J. Edgar Hoover stated the following:

". . . One of the judges in a municipal courtroom in City Hall ordered the mob dispersed because the noise made it impossible for him to hold court. When an attempt was made to carry out the order, the crowd responded by throwing shoes and jostling the officers. An officer warned that fire hoses would have to be used if the crowd did not disperse, but the crowd, instigated by Communists who had maneuvered themselves into strategic positions, became more unruly. One of the demonstrators provided the spark which touched off the flame of violence. Leaping a barricade that had been erected, he grabbed an officer's night stick and began beating the officer over the head. The mob surged forward as if to storm the doors, and a Police Inspector ordered the fire hose turned on . . ."[49]

The May 13, 1960, San Francisco Examiner newspaper stated in regard to the afternoon session of the opening day of the hearings, the following: "The afternoon session . . . was delayed when some 400 demonstrators, mostly students, pounded on the doors of the Board of Supervisors' chambers at City Hall demanding entrance. The doors had been closed when all of the seats in the chamber, about 350, were filled." Now get that—the seats were filled. There were no more seats left, yet these students, led by communist conspirators, demanded entrance anyhow.

There is not the slightest doubt as to what the answer is to this second question posed by the National Council in connection with their effort to prevent the film from being shown in churches around the nation. The responsibility rests entirely with the communist-led, student-dominated mob. The San Francisco Examiner of Sunday, May 15, 1960, quoted Sheriff Cahill of San Francisco as follows: "The group of students here had been infiltrated by some individual agitators who whipped the group into mob frenzy." This is only a portion of the evidence showing where the responsibility for the riots rests.

Leaders in America's large church denominations continue to carry on attacks against the House Committee on Un-American Activities to the increasing delight of the communist conspirators. An article on page 12 of the November 19, 1961, "Worker" was headlined "BAPTISTS HIT HUAC." This communist article stated: "By unanimous action the General Council of the American Baptist Convention meeting in Chicago condemned the House Un-American Activities Committee. The 46-man Council represents 6,200 congregations with 1,600,000 members . . ."

Along with the House Committee on Un-American Activities and other Congressional committees investigating communism, the FBI and Mr. J. Edgar Hoover have been major targets of the communist conspiracy's smear assaults over the years. In a statement made before the House Committee on Un-American Activities on March 26, 1947, Mr. Hoover said: "My feelings concerning the Communist Party of the United States are well known. I have not hesitated over the years to express my concern and apprehension. As a consequence its professional smear brigades have conducted a relentless assault against the FBI. You who have been members of this committee also know the fury with which the party, its sympathizers and fellow travelers can launch an assault. I do not mind such attacks. What has been disillusioning is the manner in which they have been able to enlist support often from apparently well-meaning but thoroughly duped persons . . ."

On occasion, even though not as consistently as they do in the case of committees investigating communism, forces affiliated with the National Council of Churches have joined in the attempts to discredit the FBI. A speech made by Mr. Hoover which was printed in the January 1957 issue of the FBI Law Enforcement bulletin brought on such an attack. In this speech Mr. Hoover said:

"The strategy of the Communists to get others to front for them and do their dirty work can not be underesti-

mated. To illustrate, last Christmas 42 persons signed petitions to request Presidential amnesty for the Communist Party leaders convicted under the Smith Act for conspiracy to teach and advocate the overthrow of the Government of the United States by force and violence. Not only did these persons ask the Government to release a group of Communist conspirators from prison to observe a Christian holiday which they would destroy, but they asked that the sentences of these criminal atheists be commuted to the time already served. Even more shocking is the fact that half of the signers of the petition were clergymen, professors of theology, or persons who were engaged in other religious positions . . .

"This is not an isolated example. Last year a legal brief was filed with the United States Supreme Court urging that the Internal Security Act of 1950 be declared unconstitutional. This legal brief had been initiated by 18 persons. Nine of these persons, exactly one half, were members of the clergy. Of the 360 persons who signed the brief, some 100 were clergymen. Because they despise the church, the Communists continually attempt to infiltrate unsuspecting religious organizations. What better cloak of legitimacy can be found for their programs than to present them as the offerings of clergymen and churches?"

The Presbyterian Outlook magazine took Mr. Hoover to task in an editorial for his important service of pointing out these facts about communist deception of the clergy. Presbyterian Outlook accused Mr. Hoover of "planting of seeds of suspicion of all ministers who dare to challenge any situation." Presbyterian Outlook went on to use a typical distortion of the meaning of communist infiltration: "After all, the Communists believe in eating and it is no result of infiltration that a great many of us insist on having food."[50]

In the preface to his book, "I Protest," published during 1954, Dr. G. Bromley Oxnam said: "The informer is infiltrating American life at the national, state and local level.

He invades the privacy of the home, reports on classroom discussion and library accessions, and summons his colleagues to challenge the sanctity of the church. He is a man of the shadows, born of fear and contributing to it. He speaks in whispers . . ."

Of course, Bishop Oxnam is slashing away here at the confidential informant who is used by the FBI, Congressional committees investigating communism, and other security agencies. Let us see how Bishop Oxnam's lowly opinion of the confidential informer stacks up against that of Mr. J. Edgar Hoover who has years of practical experience in dealing with such informants and is well aware of their nature, motives, and their usefulness.

In his annual report released the first week in January of 1956, Mr. J. Edgar Hoover said that confidential informants of the FBI were "invaluable in protecting the national security." He went on to say that "the very nature of security work requires discreet silence concerning much of the intelligence and counter-intelligence information which has been gathered . . . Informants frequently precipitate protective action before a violation occurs."[51]

On July 28, 1957, Mr. Hoover said: "The very basis of our success is the FBI's assurance to this country's citizens that the information they give will be maintained in the strictest confidence in our files."[52]

This important source of information to the FBI, Congressional committees investigating communism, federal and state government security agencies, and other related agencies is the very thing that Bishop G. Bromley Oxnam smeared in his viciously slanted book, "I Protest." If the thinking of the communist conspirators, Bishop G. Bromley Oxnam, and all who accept this smear line on informants were followed, this important source of invaluable information would be closed to these government agencies.

During December 1960 a well-known church official in Arkansas sounded off with a vicious blast at the FBI. This

attack appeared in an article in the December 26, 1960, issue of the Arkansas Democrat daily newspaper. Dr. Joseph B. Hunter, Executive Secretary of the Arkansas Council of Churches, and a state delegate to the 1960 convention of the National Council of Churches in San Francisco, was the attacking official. Dr. Hunter blasted the film "Operation Abolition" as a deliberate propaganda move by the House Committee on Un-American Activities and the FBI. He said: "I think that the FBI and the House Committee on Un-American Activities got together and subpoenaed a group of persons, hired a film company, and then went out to San Francisco to make a propaganda movie in an effort to help the HCUA get their financial appropriations next month from Congress."

The December 26, 1960, Arkansas Democrat said that Hunter based his opinion on "information that he received at the annual National Council of Churches meeting in San Francisco last month and on his own observations of the House Committee on Un-American Activities and the FBI." The Arkansas Democrat further quoted Dr. Hunter as follows: " . . . The FBI is just a secret police network which infringes on the individual rights of man."

The January 24, 1961, Arkansas Democrat newspaper said that Dr. Hunter claimed that the Democrat article of December 26, 1960, attributed fifteen different statements to him which he did not make. However, Dr. Hunter declined to pick out any particular quotations in question and label them untrue. The Democrat offered him the opportunity to specify which quotations he wanted retracted and he declined. The January 24, 1961, Arkansas Democrat also pointed out that Dr. Hunter had strong support from the ministers in the ministerial alliance.

Obviously this man, Dr. J. B. Hunter, was tragically mistaken at best. Whether or not he thought he was telling the truth is beyond our power to determine. The purpose in citing this vicious unfair attack by Dr. Hunter is not to

attack Dr. Hunter but to convince church members of the grave peril involved in allowing radical left-wing church leaders to use their denominations as platforms for promoting their political objectives. These asinine remarks by Dr. Hunter and other important related facts presented in this chapter should convince any open-minded person of the importance of studying the facts about communism and especially the facts about how communism is taking advantage of the abysmal ignorance of the conspiracy which exists in ruling circles of our churches.

CHAPTER SIX

THE CHURCHES AND CLERGYMEN UNDER COMMUNISM

The American public reads and hears much comment regarding the churches in the Soviet Union and other communist-enslaved nations. These churches are generally considered to be churches which have a great deal of freedom even though they have been persecuted in the past. Leaders of these churches are considered to be martyrs. The picture presented the American people by church leaders in the United States and through much of the public press is a picture of a peaceful-type struggle behind the Iron Curtain between atheistic communists and the churches. This is a totally false picture and facts to prove it will be presented in this chapter.

Some of these facts have already been presented in chapter one where we outlined briefly the methods used by the communists to take over the churches in the Soviet Union and the results of such a take-over. Patriarch Tikhon resisted the communists when they first came to power in Russia and he was murdered by the Reds. Patriarch Alexis was advanced to his position in 1945 and gave complete support to the communist leadership in Moscow.

Many refugees from communist tyranny have reported on the persecution of the churches in nations taken over by the communists. Among these refugees is Dr. Konrad Veem, refugee Lutheran pastor from Estonia. On June 20, 1957, Dr. Veem testified before the Senate Internal Security Subcommittee and reported as follows in regard to the communist conspiracy's take-over of the churches in his nation:

". . . All church institutions, every piece of property, naturally, also, the church buildings themselves, were confiscated. Consequently, . . . the atheistic state is the manager of the houses of worship . . . Bibles, New Testaments, hymnbooks, and every other kind of religious literature have been confiscated and destroyed by the state. There are

no Bibles printed. The church press was liquidated. Religious education was strictly forbidden, and teaching the Gospel to children or youth became a crime punishable under the Criminal Code of the Soviet Union. It was considered as counter-propaganda. . .Almost everything that belonged to the church, every kind of church activity which would have been considered in former times as natural, is out of existence.

"The state now controls, and, even more, rules the church. The present Bishop Jan Kiivit was never elected according to church law, but he was appointed by the Communists. But even this is not enough. The appointed bishop is not running his office . . . The office of the church is run by a trained agent, and the appointed bishop is used for signatures, appearances on peace conferences of communistic types, and exhibitional tours to western countries.

". . .The church is infiltrated by agents who even are trained in the field of theology. One of my fellow students in theology in the University of Tartu, Estonia, Johannes Lepasaar, was studying theology by order of the Communist Party. This happened to be before the Reds took over our country. While I was questioning the German prisoners returning to their home country in 1955-56, and so collecting information about the Estonians in Siberia, I definitely found out that there is a church in the underground, a church in catacombs all over Russia . . . The church in the catacombs, whatever denomination it is, bluntly refuses cooperation of any kind with the official church which is ruled by the state . . . The official church in the Soviet Union is being used by the Reds to advance the cause of world revolution . . ."

The November 1955 issue of "Natonal Republic" magazine contained an article entitled "Communists Battle Against Religion" by Pastor August W. Brustat, a well-informed Lutheran clergyman. In this article Pastor Brustat wrote: "More Christians, to say nothing of other religionists, have been slaughtered in cold blood in Russia since the Rev-

olution of 1917, or have perished in sub-zero Siberian slave-labor camps than perished in the ten great persecutions of the infant Christian Church of the first century . . ."

Typical of the strict control governments exercise over the churches in communist-enslaved nations are the Anti-Church Laws, adopted in Czechoslovakia on October 14, 1949. Through Law 217 all religious matters were placed under complete control of the State Bureau for Ecclesiastical Affairs. Clergymen were required to take an oath of loyalty to the communist regime. The Bureau's approval was required for any religious activity and no assignment to any religious office was possible without previous approval of this Bureau. Through Law 218 the government took over the maintenance of church buildings. Clergymen became state employees.[53] As we pointed out in chapter one, communist leaders sent communist conspirators through the seminaries to become pastors. Preachers and Orthodox priests who would cooperate with communism and use their churches to promote communist propaganda were allowed to continue. The planted agents of the communist leadership and those who cooperated with the communist leadership were the ones who reached positions of power and control inside the churches of the Soviet Union and other Iron Curtain nations.

One of the well-known and influential church leaders from behind the Iron Curtain is Professor Joseph L. Hromadka from Czechoslovakia. Professor Hromadka has been a member of the Central Committee of the World Council of Churches since its formation. He has also been a member of the Commission of the Churches on International Affairs. He has been, and may still be, a vice-president of the World Presbyterian Alliance.

In 1946, Hromadka was a member of the official delegation sent from Czechoslovakia to Moscow to celebrate the 30th anniversary of Bolshevik Revolution. Upon his return, he praised the communist order and said: "There exists

a much purer, more genuine, healthier, and uncorrupted atmosphere than in the West."[54] From the time the communist conspiracy took over in Czechoslovakia, Joseph Hromadka has cooperated with the communist dictatorship undeviatingly.

During the 1948 founding meeting of the World Council of Churches, Dr. Hromadka called for "more imaginative thinking in the West on the international question."[55] Those who have studied his record have no doubt as to what Hromadka meant by "more imaginative thinking." In a special number of the publication "Protestant Churches in Czechoslovakia" dated December 1956, Professor Hromadka took his stand with the Kremlin and against the Hungarian Freedom Fighters. Hromadka blames the whole thing on the counter-revolution and has no word of condemnation for the communists in his article.

The communists have not failed to recognize Professor Hromadka for the services he has performed on behalf of international communism. An Associated Press dispatch of May 29, 1958, announced that Professor Hromadka was one of five recipients of the Lenin Peace Prize.

One of the highlights in a guided tour of the Soviet Union is the Moscow Baptist Church. American clergymen and church laymen, including some well-known fundamentalists have been highly impressed with the services in the Moscow Baptist Church. They have been impressed by the overflowing crowd. With only one Protestant church in a city the size of Moscow, it is hard to see how one could expect anything but an overflow crowd.

The extent and cleverness of communist deception are beyond the realm of possibility in the thinking of American clergymen and laymen who have not taken the time to make a thorough study of atheistic communism. They cannot conceive of a force which is so evil that it sends men into the pulpits who are committed to the destruction of Christianity. They either do not know or do not stop to think of the

fact that the churches in the Soviet Union are under tight control of Major General George Karpov of the Soviet Secret Police. Karpov entertained the delegation of National Council leaders from the United States who went to Russia during 1956.

The two top leaders in the Moscow Baptist Church are Jakov Zhidkov, president of the All-Union Council of Evangelical Christian Baptists, and Alexander W. Karev, the General Secretary. Moscow's Baptist Church serves as their headquarters. Both of these so-called Baptist leaders are also leaders in the communist conspiracy's World Peace Council. Both of them participated in the vicious germ-warfare lies against the United States during the Korean War.

The duty of these Kremlin-controlled Baptist church leaders in Russia is to use the Baptist churches as tools of communist propaganda. One of their main objectives is to deceive people from outside the communist borders into believing that there is freedom of religion in the Soviet Union. Karev, Zhidkov, and the other so-called Baptist clergymen who visited the United States in 1956 preached this and other phases of the Communist Party line. In order to deceive more gullible people, they used enough fundamentalist talk to convince people that they are real Bible believers.

On the 40th anniversary of the communist conspiracy's take-over of Russia during 1957, twelve Russian Baptist leaders signed the official greeting of the All-Russian Council of Evangelical Christian Baptists to the Kremlin butchers. This greeting praised the communists highly. It said that "A fellowship is daily built up in the U.S.S.R. which, in all areas of life, is re-creating the righteousness of the kingdom of God. Step by step the Soviet Union is translating into practice the eternal truths . . ." They spoke of the satanic communist dictatorship as "our valued government." The text of this message was printed in the June 5, 1958, issue of a Russian Baptist magazine published in South America and entitled "Drusheskoje Slowo" ("Thankful Word").

FACTS ABOUT COMMUNISM AND OUR CHURCHES

You do not get the truth about the situation in communist-enslaved lands from communist conspiracy agents disguised in the robes of the clergy or from duped tourists. You get the truth from those who have lived and suffered under communism. One of these people who has suffered under communism is Rev. Iwan Renko, Baptist minister who is a refugee from the Ukraine.

Rev. Renko testified before the Senate Internal Security Subcommittee on June 20, 1957, in regard to what happened to the Baptist churches in his home country, the Ukraine. Dr. Renko said: "All-Ukrainian Christian Baptist Union, with its headquarters in the city of Kiev, with some 2,000 churches, was closed in 1930 and 1931, and the president, Reverend Kostukov, was taken away and never came back home. Out of these many churches, officially nothing remained by 1941 . . . Since the World War II to the present time, Rev. Alexei Andreev becomes the superintendent of the Ukrainian Baptist Churches in the Ukraine. This Andreev came to the United States in 1956, representing these Ukrainian Baptists, and gave much false propaganda.

"In 1928, there was a Baptist world gathering held in Toronto, Canada. To this gathering came about a dozen Russian Baptists with their leaders . . . These men had nothing to do then with the Communist Government. They were recognized by all Christians as true and faithful servants of God, elected by the church people. To the same gathering also Mr. Andreev, being not a Baptist then. All these Baptist men went back and, as far as I know, none of them is alive today. They were taken, one by one, and disappeared. But Andreev is still living and is appointed by Moscow to be the superintendent of the Ukrainian Baptists with headquarters in Kiev. The Ukrainian Baptists didn't ask him; neither they elected him to take this position . . . He is the man who removes and appoints preachers according to his wishes . . .

". . . Zhidkov and Karev, up to the Second World War

were not Baptists, and immediately after the Second World War these men, as well as others of their close coworkers, became leaders of the new, created by force, Evangelical Christian Baptists for political purposes. The Communists used these men . . . to convince the Western World that the Christians have not suffered for their faith from the Soviet Government, and that the Christians of the West should unite them in peaceful coexistence. The Christians under the Soviet rule in the Ukraine have not their own association. They have not their own elected leaders. They cannot hold their annual conference. They cannot have services for children or Sunday schools . . .

"My church was taken from me and my life was in danger and I had to escape. Many of my colleagues, Baptist preachers, are not preaching now, and I know nothing of their whereabouts. Many of them died for their faith in the Lord Jesus Christ. There is no religious freedom in the Ukraine . . . It is entirely directed by the Government . . . there are many good faithful Ukrainian Baptist preachers and leaders who are still alive, but these religious leaders in Moscow didn't find one of them to be loyal to them to appoint a Ukrainian Baptist leader for the Ukrainian Baptist people . . . Andreev is appointed and he directs it—a Russian Baptist man . . ."

This is a true picture of the church behind the Iron Curtain but we get an entirely different picture from the guided tourists. A typical example appeared in the Tulsa World of December 3, 1961. This was an article by Eugene Wyatt, who was reporting on the basis of a guided tour. He opened his article by saying: "The Sunday morning crowd at the Kiev Evangelical Baptist Church would delight any middle Tennessee pastor . . ." Here he is talking about the same Kiev church whose persecution Rev. Iwan Renko described before the Senate Internal Security Subcommittee on June 20, 1957. Mr. Wyatt speaks very highly of Alexei Andreev, who is the man Rev. Renko pointed out was sent

to the Ukraine to head the Baptist church there because the communists could not find a Ukrainian Baptist who would sell out the church and go along with their evil purposes.

In spite of much opposition, our immigration law was bypassed during August 1954 to allow some of these communist agents, disguised in the robes of the clergy, to attend the World Council of Churches meeting which was held in Evanston, Illinois, that month. Many exiles who had escaped the communist tyranny warned of the folly of allowing these communist agents into this country to promote their propaganda. Henry Nundi, an Estonian Lutheran, editor of a religious monthly in Chicago, stated: "These delegates were permitted to come to the assembly only because they are collaborators with their Red regimes. We know that the Christian Church in Hungary and in other Red countries is controlled by the Communist governments."[56]

Bela Fabian, a veteran of Nazi concentration camps and former leader of the Hungarian Democratic Party, wrote an article in the "New Leader" magazine of July 26, 1954, regarding these "Red Clerics." Mr. Fabian wrote: "Reports from Hungary indicate that this same Janos Peter, who is soon to represent Hungarian Calvinists at the Evanston convention, is not only a member of the Communist Party but a secret-police agent . . . By welcoming Communist Quislings to this country as the representatives of Hungarian Protestantism, the World Council of Churches is striking yet another blow at the spirit of resistance of the enslaved people of Eastern Europe."

In an interview in Chicago on August 9, 1954, J. B. Matthews charged that Bishop Janos Peter was a Soviet agent sent to keep tabs on his fellow delegates from Hungary. Matthews said that his information came from the files of the CIA and that they suggested he make it public.[57] During 1956, when the Hungarian Freedom Fighters were in control of their country for a few days, these phony church leaders installed by the communists were all repudiated and

removed, including Bishop Peter. A few years later, Janos Peter was the principal spokesman for the communists in resisting the efforts to place the Hungarian uprising of 1956 on the docket of the United Nations' General Assembly for a full dress debate.

The millions ignored at the 1954 meeting in Evanston were the enslaved victims of communism. No prayers were evident at Evanston for these suffering and tortured humans. Sponsors of the Iron Curtain clergymen would have been embarrassed to allow such prayers. People who are driven to work long hours in below zero weather with little clothing and barely enough food to keep them moving until they are worked to death were not mentioned in the prayers at Evanston, Illinois, during the 1954 World Council of Churches meeting. American boys held behind the Iron Curtain were not remembered in prayers at this Evanston meeting.

Dr. Visser't Hooft said of these communist-controlled churches: "Some of these churches have a great deal to give us." Just as predicted by informed Americans who opposed the admission of these communist agents disguised as clergymen into our nation, these agents of the communist conspiracy went back behind the Iron Curtain and let out verbal blasts at the United States. These anti-Christ conspirators indicated that they were well pleased with the accomplishments at the Evanston meeting. The following excepts are quoted from a report in the February 15, 1955, issue of the Firing Line (newsletter published by American Legion's National Americanism Commission) regarding the reaction of Iron Curtain delegates after they returned home from Evanston.

"Members of a Hungarian delegation which attended the assembly of the World Council of Churches included: LASZLO DEZSERY, LAJOS VETO, ALBERT BERECZKY and JANOS PETER. BISHOP BERECZKY gave well publicized lectures about his 'sad American experiences. BISHOP PETER, DEZSERY and VETO wrote articles about 'the hor-

rors of American life' and 'the success' of Iron Curtain churches at the Evanston assembly . . . The BISHOPS deplored the 'savagery of murder, vice and flying saucers and of war propaganda. They all cited the same horrible example in support of this charge. Each of them described in his own way a picture on the cover of an unnamed American publication: 'A father with two loaded guns terrorizing his young son in a sickbed and thus forcing him to take a bitter medicine.' The picture which so horrified the Hungarian Bishops, was on the cover of American Weekly, and it showed a smiling young father kneeling at the bedside of his little boy, who was grimacing over a spoonful of castor oil. The father wore toy holsters and a toy sheriff's hat, and he was 'terrorizing' the youngster with two cap pistols . . ."

Another shocking example of the enormous degree of success the communist conspiracy is achieving through its agents in the churches was demonstrated at the opening session of the Tenth Congress of the Baptist World Alliance in Rio de Janeiro, Brazil, on June 26, 1960. Sixty-five flags were presented before the 20,000 people attending this meeting. According to reports from this meeting, the hammer and sickle flag of international communism received the longest and loudest applause of any of the sixty-five flags presented on this day. These naive people were applauding a symbol of the most cruel tyranny in history. They were applauding the flag of demon possessed tyrants who have persecuted more Christians than any tyranny in the history of Christianity. Most of these people were probably unaware of the real meaning of the communist conspiracy's red hammer and sickle flag.

The March 23, 1959, issue of "Life" magazine contained an article by Peter Deriabian, former official of the Soviet Secret Police who had defected from communism and had been living in this country for five years. His presence had been kept a secret because of the sensitive nature of the information he brought with him. Since coming to the United

States, Deriabian amused himself by spotting former colleagues among visiting Russians. When he saw the Moiseyev dancers in New York, he spotted Lieutenant Colonel Kudriavtsev of the Secret Police sharing in the curtain calls as a member of the production staff. He saw other familiar faces from the cruel Soviet Secret Police and among them was the late Metropolitan Nicolai of the Russian Orthodox Church. Peter Deriabian also identified Metropolitan Nicolai as a Secret Police Agent in tesimony before the Senate Internal Security Subcommittee on May 5, 1959.

During 1956 Nicolai was head of the delegation of eight so-called Russian clergymen who visited the United States. These communist stooges were dined, entertained, and highly honored throughout America. Nicolai spoke in theological seminaries under the auspices of America's largest interfaith organization, teaching treason in the name of religion to numerous gullible clergymen and laymen.

One would think that after these exposures of Nicolai in "Life" magazine and in hearings before the Senate Internal Security Subcommittee, American church members and clergymen would grasp the significance of how completely they had been duped by Nicolai and other false prophets from communist nations. Previously they had ignored important facts such as Nicolai serving as one of the guards of honor at the bier of Stalin and conducting funeral masses praying that Stalin be raised to the rank of a saint. They ignored vicious smear attacks accusing the United States of inhuman atrocities and germ warfare in Korea which were quoted directly from Nicolai's statement. An example of the type of lying smears by Nicolai which these clergymen ignored can be found in the Moscow Patriarchate Journal, March 1951. These remarks were made at the "First Session of the World Council of Peace" held in East Berlin on February 23, 1951. Metropolitan Nicolai said:

"What do we see?"

"Cynically violated standards not only of international

rights, but of human morals. Executions without trial and inquisitions, secret and public. Dreadful tortures of victims: the cutting off of ears and noses, breasts, putting out of eyes, the breaking of arms and legs, the crucifixion of patriots, the burial alive in communal graves of women with children at their breasts, etc. The rebirth of the customs of savages—the scalping of Korean patriots for 'souvenirs.'

"For the purpose of annihilating the population, the American criminals first of all fanatically killed the political prisoners (from 200,000 to 400,000 persons) forcing them first to dig their own graves; they threw the bodies of patriots (who had been) hung, shot, or who died from typhus into a precipice and, to conceal the traces, blew up a cliff above it.

"These civilized savages arranged shooting matches with living targets, binding peasants to posts with barbed wire and shooting each of them over the heart of the target. Reviving the customs of the young-fascists, young-yankees photographed these scenes for their family albums and sent them home to their fiancees and wives.

"These representatives of the 'higher' race practised and practise mass rape of the women and young girls of Korea, rounding them up from surrounding towns, making them drunk on gin and raping them. Not limited to outrages, the miserable victims were driven, in places, into tunnels, shot by machineguns and buried under the debris of blown up cliffs.

"Often one can see on the roads of Korea the still warm corpse of a mother and a crying child at her breast. Cases are known when children, born in prison, were trampled by the soldiers' boots in front of the mother, and then the mother was killed."

American clergymen continued to ignore the facts even after Metropolitan Nicolai was exposed as an agent of the Soviet Secret Police. A picture in "Time" magazine of January 4, 1960, showed World Council leaders, including Dr. O. Frederick Nolde of the United States, participating in so-

called worship under Nicolai. They also went all out for bringing the communist controlled Russian Orthodox Church into the World Council of Churches during its Third Assembly meeting in New Delhi, India, during November 1961.

On December 13, 1961, Metropolitan Nicolai, who had given up active duty two years before because of ill health, died of a heart attack. In a news item regarding his death, the New York Herald-Tribune of December 14, 1961, referred to Nicolai as an "official apologist for Communism." The Philadelphia Evening Bulletin of December 13, 1961, referred to Nicolai as "a long time supporter of Soviet power." The Herald-Tribune article pointed out that in 1927 the Soviet government confronted Russian priests with "a declaration of unconditional loyalty to the Soviet power." The Tribune went on to point out that Nicolai signed this declaration but Metropolitan Iosif of Petrograd rejected it and was shot by the communist conspirators. Certainly, this fact alone is sufficient to justify those who protested Nicolai's 1956 visit to the United States.

After the admission of the Russian Orthodox Church to the World Council of Churches, Archbishop Nikodim, Nicolai's successor, came out with the communist propaganda line that in the Soviet Union "the pulpits and churches are free."[58] According to an Associated Press dispatch of November 21, 1961, by George Cornell, the Russian Orthodox Church through its head, Patriarch Alexis of Moscow, called for the World Council to press for universal disarmament within 24 hours after it had been admitted to the World Council of Churches.

Patriarch Alexis has long been an ardent supporter of the Kremlin and the international communist apparatus. The Soviet publication "Izvestia" of May 12, 1945, reported him as saying he would "always thank God that He sent to us wise leaders of the country and headed it with its chosen leader of genius, Joseph V. Stalin." On January 1, 1957, Alexis came out in full support of the Hungarian massacres

by the Soviet communist leaders. He called it "giving aid to the Hungarian people in their struggle with the forces disseminating discord."[59] The international communist conspiracy's propaganda tool, the Russian Orthodox Church under Patriarch Alexis, was given five seats on the powerful 100-member Central Committee of the World Council of Churches.

On November 20, 1961, the Synod of Bishops of the Russian Orthodox Church Outside of Russia (not connected with the World Council of Churches) issued a statement which described the true nature of the Russian Orthodox Church under Patriarch Alexis and which appealed to Christians not to be deceived by those church leaders who are working in behalf of international communism. Here is the statement in part:

". . . history does not know persecutions of Christians equal by their cruelty and as systematic as those developed in our Fatherland since the government there was seized by enemies not only of Orthodoxy, but even of any religion in general . . . The persecutions at the present time are worse than those of 1922 and are second to none of those preceding World War II. At the same time, oppressors forced the oppressed not only to keep silent about the persecutions, but even to deny their existence. On the 15th of February, 1930, the late Metropolitan Serguy, at that time Alternate Locumtenens of the Patriarchal See, was forced to make a statement to foreign reporters that in Russia the Church is not persecuted and that the churches are closed on the request of the faithful themselves, but not by force. As it is known now, such a statement was made by him in result of a threat from the Soviet authorities that, in case of his refusal, all the clergy still at large at that time would be immediately arrested and executed. The lips of every bishop or clergyman living behind the Iron Curtain are sealed even now in the same way and none of them meeting foreigners or even brothers in Faith dare give a slightest hint that

their Church is deprived of elementary freedom. More than that: in their publications and other statements they strive to assert that the Church in Russia allegedly enjoys more freedom and independence than in Western countries. But actually, the persecution of the Church is conducted so ruthlessly that it is impossible to hide it; it is evident in the Soviet press and is reported in the press of the Free World . . .

"Living outside of Russia with our autonomous administration on the ground of a decree dated 7/20 November, 1920, under Ref. No. 362 providently issued by Patriarch Tikhon in connection with the persecution of the Church already in sway at that time, we regard ourselves in spiritual unity with the secret Church but not with the official administration of the Moscow Patriarchate with Patriarch Alexey at the head, tolerated by the godless government and following its directions. Neither can we recognize as canonical his election to the patriarchate, because he and his predecessor were not elected in accordance with the rules adopted by the All-Russian Church Council in 1917, but according to instructions emanating from a godless government . . . We therefore do not recognize Patriarch Alexios as having jurisdiction over us, but we maintain our loyalty to the Church of Russia as such, and consider ourselves to be its inseparable part . . .

"The Church in the USSR is tolerated only as far as it is deemed useful for the aims of the internal or foreign policies of the Communist Party. Recognizing the eradication of religion not to be an easy task, the enemies of God are acting to that end with much cunning . . . But we beseech the Holy Churches of God not to heed the appeasing and reassuring assertions of those prelates who wittingly give false testimony or who are forced to do so, and deny facts which are known to every sincere observer, in fear for their own lives or for the lives of their colleagues. The persecutors are fearful of only the Truth and of open denunciations in the face of the whole world, from which they try to hide their

genuine cruel nature under the sheepskin of partisans of peace . . . Above all, we ask that prayers be raised by everybody for those who suffer from the unprecedented persecutions of our brethren so that the Lord would . . . send them freedom and peace and that He would glorify the innumerable martyrs of Russia in the face of the whole world, revealing to everybody the beauty and might of their glorious feats for the faith of Christ." This statement is signed by Metropolitan Anastassy, President of the Synod of Bishops of the Russian Orthodox Church Outside of Russia.[60]

FBI Director J. Edgar Hoover has tried to warn of the error in accepting the big lie about freedom of religion behind the Iron Curtain in a speech during November 1956. He said: "When Communists temporarily and passively tolerate religion, it is for the purpose of furthering communism. But time and again they have struck ruthlessly against Christians, Jews and other faiths, torturing, imprisoning, and murdering those who hold God above the state . . . They are brutal, cruel, and deceitful. Communism denies and destroys every spiritual value. No church and no church member can temporize with it."[61]

Let us heed Mr. Hoover's warning that the communists tolerate the churches for one reason and one reason only — that reason being to advance the communist conspiracy cause. Communists tolerate churches behind the Iron Curtain for the sole purpose of promoting the communist war against America and Christianity from within the churches. Instead of honoring these false prophets who have sold their soul out to atheistic communism, American church people should be praying for the victims of communism. They should be sympathizing with refugee Christians from behind the Iron Curtain who now live in the United States. Our clergymen and laymen who have accepted these false prophets could learn much from refugees who escaped communist tyranny. We have quoted only a few of many of them in this chapter.

CHAPTER SEVEN

THE RED CHINA ISSUE

China, with its population of around 400 million people, fell into the hands of the international communist conspiracy during the fall of 1949. On October 1, 1949, the communists inaugurated their government in Peiping. On December 8, 1949, the Nationalist government moved its headquarters and remaining troops to Formosa.

Soon thereafter, the voice of a powerful church leader spoke out in behalf of recognition of this communist dictatorship by the United States government. This leader was Dr. John A. Mackay, president of Princeton Theological Seminary at that time and also president of the International Missionary Council, which is affiliated with the World Council of Churches. The January 16, 1950, issue of the "Presbyterian Outlook" magazine informed readers that in a speech to a group of two hundred church leaders and missionary executives, Dr. Mackay called for recognition of the communist government of China and warned that failure to recognize this dictatorship "might alienate the people of China forever."

Support for recognition of Red China in church circles seemed to grow rapidly during 1958. On June 30, 1958, the Congregational Christian Churches, during a meeting in Boston, requested the State Department to reappraise American relations with "the people of mainland China," meaning of course, the communist dictatorship.[62] Frederick Nolde, director of International Affairs of the National Council, told 1,500 churchwomen in Toronto, Canada, during October 1958 that there could be no progress towards agreements on the world's most pressing problems without participation by "the People's Republic of China."[63]

On November 21, 1958, the Fifth World Order Study Conference, which was sponsored by the National Council of Churches, passed a resolution which urged that our government recognize the dictatorship of Communist China and

agree to its admittance to the United Nations. The Conference said that by excluding this dictatorship, which they called "the effective government on the mainland of China," we were helping to "preserve a false image of the United States . . . in the minds of the Chinese people." The resolution also advised Americans to "avoid . . . general hostility" to communists and to "cease the practice of continual moral lectures to them by our leaders."[64] Those who prepared and those who approved this resolution obviously consider Red China as a nation under a legitimately established government which is desired by the Chinese people — a "People's Republic" as the communists, their sympathizers, and dupes call it.

Front-page headlines in the November 30, 1958, communist "Worker" screamed "38 MILLION PROTESTANTS TELL IKE: RECOGNIZE CHINA." In part, this feature communist article stated: "Secretary of State John Foster Dulles came to the Cleveland world order parley of the National Council of Churches . . . and gave them both barrels of his foreign-policy outlook, . . . but the conferees — some 600 spokesmen for 38,000,000 church-goers — did not see eye to eye with the architect of brinkmanship. A unanimous vote urged that the U.S. recognize Communist China and back its admission into the U.N. . . .

"Speaker after speaker — like Bishop G. Bromley Oxnam, Thomas K. Finletter, former Secretary of the Air Force, the Rev. Dr. Ralph W. Sockman, and others — strongly urged the recognition of Peking, China, its inclusion into the United Nations, and real steps toward disarmament . . ."

The communist "Worker" article went on to claim that this outlook of church leaders reflected "the growing will of our populace."

The National Council of Churches attempted to disclaim credit for the results of the Fifth World Order Study Conference. In a meeting on December 3rd and 4th, 1958, the General Board of the National Council of Churches

stated: "The recent World Order Study Conference, speaking for itself and not for the Council nor for its member churches has put into public discussion issues of high moral and spiritual, as well as political significance. The members of the conference . . . were a highly representative cross-section of the member churches of the National Council . . . they spoke for no one but themselves, but they spoke with a mighty voice . . ."[65]

In spite of this disclaimer the Department of International Affairs of the National Council of Churches compiled the report of the Fifth World Order Study Conference entitled "Christian Responsibility on a Changing Planet." On page 13 of this report we are informed: "The Fifth World Order Study Conference was planned by the National Council of Churches with the understanding that it was to be followed with a nationwide educational effort. This was to include special emphasis in denominational and ecumenical conferences on Christian responsibility in international affairs, leadership training programs in every possible state and local council of churches; and education and action programs in every possible local church across the country." In the Conference Call Dr. Eugene Carson Blake asked for cooperation of "constituent churches, councils, and other related organizations . . . in preparatory study for the Conference and in the nation-wide education program to follow in 1959-60."[66] In other words, the Fifth World Order Study Conference was definitely a product of the National Council of Churches and the Council's leaders must accept full responsibility for it.

The basic material for the Nation-wide Program of Education and Action for Peace consisted of fifteen pieces. All of these were printed and published by the Department of International Affairs of the National Council. Each document contained the usual disclaimer, denying responsibility for the contents. Herbert A. Philbrick, who spent nine years as an undercover agent in the Communist Party for the FBI,

made a thorough analysis of this peace program material. His analysis was published in an article in the February and March 1960 issues of "News and Views," a publication of the Church League of America in Wheaton, Illinois.

Let us look briefly at Herbert Philbrick's qualifications for analyzing this so-called peace program of the National Council. He has been a student of communist propaganda for more than twenty years and especially of communist "peace" propaganda. The reason Mr. Philbrick specialized in communism's "peace" propaganda was because he was duped into joining a communist front youth organization by communist-inspired "peace" propaganda. When he discovered the fraud, he reported it to the FBI and they requested him to serve as an FBI undercover agent inside the communist conspiracy, which he did for nine years. During those years he held important positions as a secret communist. After his study of the National Council's "peace" program, which called for the recognition of Red China, Philbrick said: "The 'peace' propaganda now being distributed to the local churches by the National Council of Churches is, in my opinion, the slickest, neatest, trickiest, and most insidious I have ever seen. On every fundamental issue it agrees with the current line of Soviet foreign policy."

In his "News and Views" articles Philbrick pointed out that the original direction in the National Council's peace program material was always taken along traditional Christian lines. Therefore, Council leaders can point to high-sounding phrases, noble statements of purpose, and commendable goals. Philbrick pointed out that in every case, though, the original direction was changed, the emphasis was shifted, the initial premises were nullified and in their place communist interpretations were substituted.

An important technique in the preparation of propaganda material such as this peace program literature proved to be is to cover the material with respectability through name dropping. The Philbrick article pointed out that in

addition to draping respectability over the propaganda, such a technique also serves another purpose. That purpose is that once people's names are linked with such reports, they are psychologically conditioned so that any attack made on the reports are considered to be attacks on them; therefore, they will come to its defense in most cases. Philbrick pointed out that the fifteen basic booklets of the National Program of Education and Action for Peace were introduced with respectable cover by letters of greeting addressed to the Conference chairman, Ernest A. Gross, from President Dwight D. Eisenhower and Secretary-General of the U.N., Dag Hammarskjold. Another piece featured a similar statement by Secretary of State, Christian A. Herter. Philbrick wrote: "Oozing respectability, the booklets set about their task . . ."

One of the key phases of the international communist conspiracy's psychological warfare against the United States is to instill a surrender attitude in American minds; the means of bringing about this surrender attitude is fear of nuclear warfare. In regard to the shortsightedness of those who fall for this propaganda line, Mr. J. Edgar Hoover, Director of the FBI said: "To be preoccupied with the dangers of possible atomic destruction and to forget the deadly dangers facing us from within is folly indeed . . ."[67] Herbert Philbrick found this deadly fear line polluting the pages of the nationwide peace program material. In his "News and Views" article he said:

"The 'Nationwide Program' material is permeated with an atmosphere of fear and terror . . . there are few pages without it. Over and over again we are fed such phrases as: 'history so dangerously today . . . the whole range of terrors . . . the capacity for destruction possible in war today exceeds the most ominous forebodings of yesterday . . . mutual destruction . . . great cities would lie in ruins . . . a radioactive plague would settle on the earth . . .' "

Herbert Philbrick went on to point out that in addition to this fear propaganda the program material also contain-

ed "an atmosphere of hopelessness" and "the idea that there is nothing at all that we can do about it . . ." Philbrick summarized the end conclusion as follows: "We had just better resign ourselves to accepting the inevitable. We can't possibly win the struggle against communist tyranny . . ."

The February 1960 "News and Views" article by Herbert Philbrick said that the study material couldn't avoid acknowledging that the problem under discussion somehow concerns the communist conspiracy. He went on to write: "But the way in which the manuals skillfully avoid any head-on clash with communism is indeed a masterpiece of adroit and skillful manipulation. I contend that such ability as evidenced by these manuals was not developed overnight, but came only through long and diligent practice by veteran apologists for the Soviet system of gangsterism . . ."

In the March 1960 issue of "News and Views" Philbrick discussed briefly again the ability of the authors of this nation-wide peace program. In discussing one of their techniques used in delivering readers safely into the hands of an identified communist by recommending his material, Mr. Philbrick said: "Can this be because of stupidity? Were the instigators of this device clumsy amateurs, who simply didn't know what they were doing? It is true that, as we have already explained, names of perfectly honest people were tossed into the committee lists, thus providing proper and respectable cover. But the anonymous authors of the Nation-wide Program pamphlets and booklets are much too slick; much too clever; they display an expert touch which is simply not the work of an amateur." In another place in the March 1960 issue of "News and Views" Philbrick said: "By the time the reader completes the 15 textbooks in the series, he has been given an apology for most of the crimes committed by the communists. Of course, many serious crimes committed against the enslaved peoples are not mentioned at all."

Refugees from communist-enslaved nations who have experienced life under the communist tyranny expressed

shock at the bold pro-Red China stand of the Fifth World Order Study Conference. Among these communist victims who spoke out on the subject was Dr. A. Voeoebus of Maywood, Illinois, and 102 other clergymen who have lived under communist slavery in Russia or one of the captive nations of eastern Europe. A letter written by these clergymen was printed in the New Bedford, Massachusetts, Standard-Times of February 27, 1959. Here in part is what these victims of the communist conspiracy had to say about the World Order Study Conference's resolution:

"It comes as a shock to us that the Study Conference of the National Council of Churches went so far as to find it possible to support unanimously the recognition of Red China, the 'competitive co-existence,' and co-operation with Communist regimes . . .Since these are far reaching decisions, involving momentous issues which affect the meaning of Christian faith, and since their implications are extremely dangerous, everyone who has a scintilla of Christian responsibility must raise his voice in warning. It is our duty to speak, and we, as leading clergymen, bishops, deans, professors, priests, and pastors, speak in unison as representatives of numerous churches from the enslaved countries in Europe . . . We do not speak only on behalf of our Christians in freedom, but as eyewitnesses to the ordeal and agony of those people whose suffering remains our suffering, we must speak on behalf of all our peoples in slavery . . .

"The Cleveland decision to work for the recognition of Red China dishonors Christianity . . . Whenever the Christian sense of life is alive, it must belong to the victims of the horrible annihilation which goes on in China exceeding anything imaginable. We need more awe before suffering . . . The damage that the Cleveland decisions cause, is incalculable. This is a blow to all those hundreds of millions of slaves for whose blood, sufferings and agony the present so-called peace has been bought. Decisions like these throw the sufferers into resignation and destroy their faith in justice and truths which

should unite all the believers . . .

". . . the Cleveland decisions appear as to have come from the lips of the men in the Kremlin. If, indeed, the endeavors of Christians so well fit in with the aspiration and expansion of the Soviets, those ruthless destroyers of God's creation, it is self-evident how far the ideas of the Kremlin have succeeded in influencing the Christians . . . It is alarming that the desire to arrive at these decisions is greater than the interest in the true Christian understanding of life, ethics, and justice as the only basis for a truly Christian approach. . .

"The Cleveland decisions reveal also an astounding lack of realism in understanding the true nature of the Soviet menace and its aims. It is a tragedy that many who have been instrumental in the Cleveland decisions, having used Christ's name in the interest of the expansion of slavery, have on their part already contributed to the nameless suffering, chaos and anguish which others have to bear."

Dr. Daniel A. Poling, well-known clergyman and editor of the "Christian Herald," spoke out against the Red China resolution of the World Order Study conference in no uncertain terms. He said: "I believe that this action misrepresents my Protestant faith. With every influence that I have I repudiate it . . . It is a brutal betrayal of our Protestant brothers in China who have remained steadfast and also of millions of other enslaved Chinese . . ."[68]

Dr. Frederick Brown Harris, veteran Methodist minister and Chaplain of the United States Senate, had the following to say about the evil potential of the actions of clergymen who support recognition of Red China: ". . . It is the Russian-Chinese godless regime which today denies Easter and all its implications in this age . . . Yet there are Christian leaders in this America of ours who advocate an alliance with such international highwaymen even to taking them as partners in the United Nations. The ethics of such an arrangement with 'The Beast' is on just about the same moral level as electing a band of bank robbers, guilty of murder

and rape, to the board of directors of the very bank they are plotting against. Yet such action is recommended 'for the good of all concerned' by religious spokesmen who say erroneously that theirs is the voice of many millions of church members. It is not. The early church . . . did not seek an unholy alliance with the powers of darkness. The Christians in the catacombs knew full well that they were in a life-and-death struggle with monstrous forces of evil . . ."[69]

The Clergymen's Committee of the Committee of One Million sent out questionnaires on the subject of recognition of Red China to 45,000 Protestant ministers around the nation. Of the 8,572 replies received, 7,437 opposed United States recognition of Red China, 963 approved, and 172 expressed no opinion.[70]

We will explore the facts about Red China a little further in order to get a clearer picture of the satanic nature of this tyranny whose recognition some United States church leaders are promoting under a phony label of "the People's Republic of China." The January 1959 issue of the "Free China Review" correctly described Red China's inhuman communes as "the most terrifying experiment with human lives and relations ever recorded in the history of mankind." An article in the March 1959 "Reader's Digest" magazine described Red China's commune system as the "most frightful regimentation in history" and as "the twentieth century nightmare."

Free Americans cannot imagine an existence in which the family unit is smashed completely. Husband, wife and children are separated, their properties taken, and they are allowed only brief visits together once or twice a month. Children are brought up in state nurseries by atheistic communists and their parents are allowed only occasional visits with them. It is hard to imagine a group calling itself "Christian" supporting a key foreign policy objective of such a cruel government, and lumping the people together with these oppressors as if they were the legitimate representatives of the

people. Family life was established on this earth by God. In China the family and ancestors have been highly honored by the people for years. The family unit has been the very heart of Chinese life.

How could any thinking person stretch his or her imagination enough to believe that people would be happy under such a system? Of course the Chinese people are not happy with this animal-like existence. Day after day the tramping feet of refugees fleeing Red China tell the truth to the world about this commune life which their slave masters have forced upon them.

An article in the May 16, 1960, issue of "Time" magazine pointed out that the flow of refugees from Red China's domain has averaged about 200 a month since the commune system started. The "Time" article was based on reports from refugees who fled to Macao, an ancient island colony of Portugal, which is just off the Chinese mainland. An Associated Press dispatch in the St. Louis Globe-Democrat of May 18, 1961, reported that Hong Kong houses 2000 new refugees every 10½ days. This information came from Allan Ingilis, Director of Public Works in Hong Kong. All of this does not paint a picture of a nation of people who are "isolated" as high churchmen maintain they are, because our government has not recognized and agreed to the admittance to the United Nations of their slave masters.

Some of the same church leaders in America who advocate recognition of Red China also recommend establishing contact with the churches in Red China. Dr. John A. Mackay spoke before 400 religious executives in Indianapolis, Indiana, on December 10, 1956, and called for the sending of a delegation of American church leaders to Red China "to reestablish contact with colleagues there." He said that it "was absolutely imperative that this be done."[71]

Of course, the church situation in Red China is essentially the same as it is in the Soviet Union and other communist-enslaved lands. The communists have used and are using the

churches in Red China as they are in other communist captive nations. In 1949, the Chinese Reds set up what they called the "Religious Bureau" whose function was to supervise all religious bodies in China. The actual purpose was to operate behind communist double talk and take over the churches for use as instruments of communist policy in China. The techniques used were taxation and terrorism. The pastors were told that they could continue to conduct services if they would deliver sermons prepared for them by communist propagandists or preach sermons along the communist propaganda line. Those who refused had their churches closed by impossibly heavy taxes. Those who defied the Religious Bureau were quickly arrested, imprisoned, and subjected to torture and brainwashing or execution. Thousands of Chinese have suffered martyrdom because they chose Christ instead of Mao Tse-Tung.

Most Americans are unaware that there are two Protestant and two Catholic church groups in China. During April 1951 the communists established the "free self-reform movement" to separate their collaborators from the faithful Christians. Only a small minority registered with this atheistic communist movement and this small minority is the group with which left-wing American churchmen are planning to collaborate. The religion they preach is communist propaganda which the communists tell them to preach.

The stark cruel truth about the communist-controlled churches in Red China was presented in testimony before the House Committee on Un-American Activities on March 26, 1959, by refugee pastors from China. They all gave the same basic facts regarding the methods through which the communists took over the churches in China. Rev. Peter Chu Pong said that the churches now in existence in China "are not Christian churches; they are propaganda churches allowed to operate by the communists." He said that the pastors were picked by the government to fill the pulpits and indoctrinate the people in communism. He named some of these so-called

ministers who were agents of the Red Chinese secret police. One of the refugee pastors told the committee that the communists did not even permit young people to attend the communist-controlled churches. In answer to a question as to who are the ministers in the churches on the Chinese mainland now, Rev. Samuel Cheng said: "They are the modernistic ministers who are Communist followers."

We have examined briefly the so-called church in Red China with which Dr. John A. Mackay and other religious leaders in the United States want to establish contact. This church is merely a tool of the communist government which these pastors want to recognize and bring into the United Nations. In his testimony before the House Committee on Un-American Activities on March 26, 1959, Rev. Peter Chu Pong described briefly what happened to true Christians in China. He said: "They held an accusation meeting to accuse me, my wife, and the elders and deacons in our church of being imperialists. They tied our hands with long rope and forced us to kneel on the platform in our church assembly hall with signs around our necks which said 'Guilty Crime.' They slapped our faces, kicked our bodies, and poured cold water on our heads. They made our children stand and watch. If they cried, the Communists beat them . . . They wanted me to reject Christ, give up my church, and admit that the only God was Mao Tse-Tung, head of the communist government. They want me to reject God because they did not believe in God and said religion poisoned the minds of the people."

Support for the high priority international communist goal of admission of Red China to the U.N. has continued to receive much support in misguided church groups since the Fifth World Order Study Conference in Cleveland during November 1958. The communist "Worker" of June 25, 1961, reported that "more than 800 delegates at the Methodist church conference of Detroit groups backed a recommendation that People's China be admitted to the U.N. and to

future disarmament talks . . . "

Thinking American church members who love their children and their freedom will heed the advice of wise voices such as the Chaplain of the United States Senate, Dr. Frederick Brown Harris, who warned that leaders of Christian churches have no business seeking an unholy alliance with the powers of darkness. They will ignore the voices who are promoting important foreign policy objectives of the international communist conspiracy under the guise that they are objectives worthy of the support of Christian Americans.

CHAPTER EIGHT

RED CUBA

There was never any question in the minds of those of us who have done our homework on the nature, methods, and objectives of the communist conspiracy in regard to the question as to where Fidel Castro stood in the struggle between freedom and international communism. We knew Castro was on the side of the international communist conspiracy and we knew this long before Cuba was handed over to him. Castro was one of the ringleaders in the 1948 riots in Bogota, Colombia. His part in these bloody uprisings was known for years before the propaganda building him up as a great hero of freedom started in our nation.

William D. Pawley, former State Department official, was present in Colombia during these riots. In testimony before the Senate Internal Security Subcommittee on September 2, 1960, Mr. Pawley reported on his personal knowledge of the part played by Fidel Castro in the Bogota, Colombia, riots of 1948. He quoted a radio message he heard during the riots as follows: "This is Fidel Castro from Cuba. This is a Communist revolution. The president has been killed, all the military establishments in Colombia are now in our hands . . . "

During August 1960, two former United States Ambassadors to Cuba, Arthur Gardner and Earl Smith, testified before the Senate Internal Security Subcommittee regarding their efforts to alert United States policymakers to the pro-communist nature of the Castro movement and the defeat which its success would represent for the United States.[72]

On a Christian Crusade broadcast of November 23, 1958, which was prior to Castro's take-over of Cuba, we warned of the pro-communist nature of the Castro movement and the increased peril to America which would exist if he were allowed to take over this nation ninety miles from Florida. In a column in the December 9, 1957, issue of the Baltimore News-Post newspaper, David Sentner warned: "Moscow is financing indirectly and directly the rebel move-

ment in Cuba against the Batista regime friendly to the American government. Russian submarines have been officially spotted in the Caribbean area, lending support to the reports that they have been delivering arms to the Cuban rebel organization headed by Fidel Castro . . . "

The facts proving the pro-communist nature of Fidel Castro's July 26th movement were available long before his conquest of Cuba to all who desired the truth enough to take the trouble to seek it with an open mind. In spite of the solid evidence regarding Castro, many influential Americans were deceived, including powerful voices in the churches. Through these influential voices millions of Americans were also deceived.

Writing in the January 18, 1959, issue of the Catholic weekly, "Our Sunday Visitor," Dale Francis bubbled over with enthusiasm for the Castro regime in Cuba and concluded: "Never has there been such a chance for that wonderful island." In the January 25th issue of "Our Sunday Visitor," Dale Francis announced: " . . . in Cuba justice is at last coming."

An Associated Press dispatch in the Kansas City Star of April 27, 1960, quoted B. M. Crain, business manager of the Southern Baptist Home Mission Board, as saying that Cuba has "religious freedom . . . for the first time." He went on to say: "Southern Baptist missionaries in Cuba report today the greatest opportunity in history to win Cuba for Christ."

At the annual meeting of the American Baptist Convention in Rochester, New York, June 6, 1960, Rev. Oscar Rodriguez, former president of the Cuba Theological Seminary, informed those attending this meeting that: "Some of the strong leaders on the side of Fidel Castro were Protestants with some Baptists at the top of the list."[73]

As time went on, the tragic fact that Castro's great "liberation" movement was in reality a communist conspiracy-led plot became more and more evident. Castro admirers

were forced to revise their false concept of their hero and of what was happening in Cuba. The evidence became so preponderant that left-wingers who control our government admitted the nature of the Castro regime. An Associated Press dispatch of May 2, 1961, in the Tulsa Tribune declared: "The United States today declared Cuba has become a member of the Communist bloc and accused Fidel Castro of a rule even more 'Communist' than other Iron Curtain countries . . . "

In spite of the widely known facts about Castro's Cuba, some apologists continued attempting to sweep the facts under the rug. Among those engaging in this type, reporting was Dr. John A. Mackay, prominent Presbyterian minister and retired president of Princeton Theological Seminary. The effort by Dr. Mackay which we will examine is an article of several thousand words on Cuba which he contributed to the July 15, 1961, issue of "Presbyterian Life" magazine.

In this article Dr. Mackay contended that the Castro revolution in Cuba "was not inspired by Communism." He argued that the thing existing in Cuba was merely "a nationalistic absolutism" and that this development was actually the fault of our nation. Here is the way Dr. Mackay laid the blame on the United States in "Presbyterian Life:"

" . . . Our country broke off diplomatic relations with Cuba; it imposed an economic embargo upon Cuba; it forbade American citizens to visit Cuba. Cuban leaders were rudely rebuffed when they suggested that differences between the two countries be negotiated. All this proved a prelude to an American-sponsored invasion of Cuba. Each action was an unqualified blunder. What has happened in consequence of these blunders? . . . A fanatical extremism, a nationalistic absolutism which outdoes communism, has taken possession of political leaders and of the common people as well . . . Fidel Castro, and in particular his attitude toward the United States, can be interpreted most adequately as an impassioned fanatical reaction to a sense of

wounded honor . . . "

Any informed person will immediately recognize this as patent nonsense. The question is not at all a matter of "wounded honor." The Cuban people are enslaved by the satanic conspiracy of communism. The international communist conspiracy intends fully to use Cuba as the base for the conquest of the remainder of Latin America and then the overthrow of the United States government. Yet to Dr. John A. Mackay, prominent religious leader, the question merely involves differences between two legitimate governments. What a batch of poisonous propaganda this is that is fed to many thousands of Christians through the means of an official denominational publication!

Dr. Mackay did admit in his July 15, 1961, "Presbyterian Life" article that at the time of writing it, the situation in Protestant circles in Cuba had "become confused." Of course, it is not the situation in Cuba that is confused, but it is Dr. John A. Mackay's mind which is confused. The same issue of "Presbyterian Life" in which he wrote his article about Cuba contained a report that "new refugees are coming out of Cuba at an alarming rate." This news item in "Presbyterian Life" went on to point out that in the past month, 8,000 "waivers" had been granted by the Department of State to Cuban refugees.

In the concluding paragraph of his thoroughly confusing article, Dr. Mackay said we should leave Cuba to God. Let us consider the question as to just what kind of god Cuba is being left to by appeasement-minded American policymakers who are supported by clergymen who think as John A. Mackay does. We can be sure of one thing, and that is that it is not the God of our Bible. Convincing evidence to this effect was presented by the Cuban Freedom Committee of 1737 H Street N.W., Washington 6, D.C., in a letter they printed which came from a mother in Bayamo, Cuba, on the 21st of September, 1961.

This letter from a distressed Cuban mother concerned a

proposed new law in Cuba which would take children away from their parents. After they learned of this satanic plan, the Cuban Freedom Committee exposed it in broadcasts to Cuba. According to this committee, the resulting agitation and opposition among Cuban parents became so widespread that Castro was forced to deny the very existence of his proposed law. Nevertheless, a feeling persisted in Cuba that this infamous plan would be put into action later, and it is possible that it could be in action by the time this book is published.

The Cuban mother's letter, which was made public by the Cuban Freedom Committee, dealt with a desperate and tragic decision reached by 52 Cuban mothers and fathers as to the course of action they would take should Castro put into action his infamous plan to separate children from their parents. The Cuban Freedom Committee learned that each of these 52 Cuban parents sent substantially the same letter from Cuba but that only one arrived. These tragic facts were presented to Americans by Mr. Charles Warren on the October 20, 1961, Fulton Lewis, Jr. broadcast. On this broadcast Mr. Warren said that this letter was a "heartrending document" which showed the extremes to which communist conspirators could drive mothers and fathers. The human appeal in this letter should cut through the double talk of left-wing clergymen and other apologists for communism and lay bare before all who read it the infamous nature of satanic communism in any country it may control.

Pertinent parts of this letter from a distressed Cuban mother follow: " . . . communism in Cuba . . . after having murdered the meaning of love between father and mother, sons and fathers, among friends, neighbors and towns; after breaking the ties between brothers and comrades, now that these, instead of loving each other are engaged in spying on each other day and night; after having reduced the Cuban families by means of the 'Wall' and exile; after having separated Cuba from the fraternity which united her

with the peoples of North and South America; after having converted the loveliest land eyes could behold into the saddist one on earth by means of terror, hunger and blood: not satisfied with all this, is now preparing to strike the cruelest blow to the Cuban home, by planning to seize our dear children. To want to steal the results of our unions, the fruits of our loves, the cause of our anxieties, the motive for our sacrifices, and the reason for our living.

"How can it be possible that the mothers and fathers of the world watch our tragedy with indifference? How can they do it, when Christ said 'Love one another,' and God said unto us, 'Grow and multiply.' How is it possible that they can remain unmoved before our sorrow without thinking sometimes that this sword of Damocles which hangs over us, can in time also fall over their own heads and sever them as now it severs ours?

"At this moment communism is not satisfied with having undermined our Cuba, but now extends its cancerous tentacles towards all the Latin American countries. What are you waiting for before you raise your voices in protest? What has to take place in Cuba to make you raise your voices to ask your governments to break with the regime of terror and blood which exists in Cuba? What has to occur in Cuba before you raise your voices . . . to expel from your countries the accomplice of the blood-thirsty Castro, who under the guise of Cuban Ambassador claims to represent us, when his real task is to plant in your country the seed of communism, the carrier of so much cruelty.

"Men, women, children, organizations in America, your silence is making you accomplices in the crime being committed in Cuba. Your silence makes you accomplices for our pain and furthermore, your silence is making you accomplices in our resolve. You are guilty that we take the only path left for us to take . . .

"We want to ask you to forgive us for the crime we are about to commit on our own flesh and blood and we also

request you pray for us and for the souls of our children and that you ask God in your prayers that knowing that Hell is our destiny, we will abide there resigned and content while the flames consume us eternally. Provided that He, God, receives unto him the souls of our children sacrificed in the altar of liberty. And now, the decision of fifty-two Cuban mothers and fathers . . . with the bitterest tears in our eyes, we swear here in a certain place in Cuba, before the Image of Christ Crucified on the evening of the 18th of September 1961 that . . . when the Official Gazette publishes the law by which the communist government of Fidel Castro can seize our children and on the day and hour that his men, armed or not, come to get them, we will surrender to them the inert bodies of our children, lifeless, and hope they will be given humane burial. And for us, nothing will then matter because we prefer a thousand times to see our country sunk in the seas which surround it or in the blood of our children, than to see our angels converted into tools of communism in this hemisphere; AND MAY GOD HELP US!"

This letter from a Cuban mother regarding a desperate plan adopted by suffering Cuban parents gives us a hard, cold look at the unbelievably cruel forces of communism. Even though they squirm to deny it, this is the type of force that left-wing clergymen and others in our country are promoting when they promote innocently or otherwise the lies, distortions, and half-truths of communism.

The hard hand of satanic communism is just beginning to be felt by missionaries in Cuba. "Presbyterian Life" of November 15, 1961, reported that about 150 Cuban refugees had come to the United States during recent weeks with the help of the Board of National Missions and that most of these were teachers with their families who worked in Presbyterian mission schools in Cuba. These schools were nationalized by the Cuban government during April 1961. It takes time for the communist persecution of Christians to

really build up and reach the stage of cruel persecution. It is coming if Cuba remains in the hands of the communist conspiracy, and the many Protestants and Catholics who supported Castro's rise to power will regret the day that they assisted this communist dictatorship to take control of Cuba. Many have already regretted Castro's rise to power but this is only the beginning.

Dr. John A. Mackay's article in the July 15, 1961, "Presbyterian Life" implied that the Castro dictatorship was representative of the Cuban people. His article definitely suggested a hands-off Cuba policy on the part of our government. Left-wing liberals from all areas of America life who go along with this policy which is demanded by the communists ignore some important facts showing that Castro has no hands-off-the-United States policy in mind. once the international communist conspiracy is strong enough to strike. In fact, as early as January 13, 1960, a radio station in Castro's Cuba attacked the United States and urged the people of our nation to rise in revolt.

A hysterically shouting announcer said: "What the United States needs is a good revolution to put an end once and for all to the imperialists and colonists who dominate the government . . . A popular commotion is needed from coast to coast . . . to destroy the bad seed of the Monroe Doctrine . . . and the bad seed of anti-Communism . . ."[74] Voluminous evidence is available showing that the communist base in Cuba is aimed at the destruction and enslavement of our nation. If our government policymakers follow or continue to follow the advice of those who think as Dr John A. Mackay and other powerful church leaders think, the day will come when American parents will have their children snatched away from them by communist brutes.

The "Christian Century," a powerful interdenominational Protestant publication, sees the situation in Cuba as a mere matter which needs a little negotiating between "Cuba and the United States." Here is the way it was put in an editorial

in the November 15, 1961, "Christian Century": "Brazil, Mexico and Argentina . . . have separately offered on several occasions to mediate the differences between Cuba and the United States. . .Meanwhile there ripens in Cuba the possibility of a bloody civil war which would be ruinous for the Cuban people and which would disgrace the United States in the eyes of friendly Latin American nations for years to come. Compensation for properties seized by the Castro government and the ending of economic sanctions imposed by our government are negotiable matters . . .President Kennedy has said: 'Let us never negotiate out of fear. But let us never fear to negotiate'. . .If he meant what he said, why has this maxim not been applied to Cuba?. . ."

Thinking such as that exhibited in this "Christian Century" editorial consigns the Cuban people to permanent slavery under the communist conspiracy. The entire issue revolves around peace or war. This is the basic mistake which is made over and over by those writing on communism who have no understanding of the conspiracy. The Cuban people are in war. They are being persecuted in a war which they have lost, temporarily they hope. The issue in today's struggle with the international communist conspiracy is not peace or war. The issue is freedom or slavery. Day by day the people of Cuba are going deeper and deeper into slavery and this is happening merely ninety miles from the shores of the United States. The communists will not negotiate over freedom for the Cuban people; and in that case what is left to negotiate?

During December 1961 Fidel Castro made the issue very clear. Speaking in Havana on December 2nd, Castro said: "I am a Marxist-Leninist and will be one until the day I die . . ."[75] On December 23, 1961, Castro declared that he kept his views a secret to assure the success of his revolution in Cuba. In a speech that day he declared: "If, while we were on Turquino Peak (a hideout in the Sierra Maestra mountains used by Castro during the revolution). . .we had

said, 'We are Marxist-Leninists,' it is possible we would never have been able to descend to the lowlands. . .So we called it something else. We did not present that theme. We presented others which people were able easily to understand."[76]

The facts cited in this chapter and voluminous additional facts which could fill volumes should inspire thinking church members to reject completely the views on Cuba of any and all church leaders whose thinking follows the pattern suggested by Dr. John A. Mackay and the "Christian Century."

CHAPTER NINE

TEARING DOWN AMERICA'S DEFENSES

In chapter 4 we examined some of the facts regarding the support of communist peace fronts by misguided clergymen. We also presented in chapter 4 factual information showing that these fronts are part of international communism's world-wide peace offensive to disarm and defeat the United States. As in other communist operations, the key to success is the use of non-communists to carry the ball for the conspirators. One of the smoke screens under which international communism's peace offensive advances is the high-sounding term "peaceful coexistence." In order to understand just what is involved in the so-called peace movements which have been sweeping our nation, and which have been supported by many church leaders, an understanding of the facts about peaceful coexistence is necessary.

In the August 1954 issue of the Communist Party's official monthly, "Political Affairs," William Z. Foster, head of the Party in the United States at that time, explained the real meaning of coexistence to the communists in typical communist Aesopian language. Foster said: "The Marxist-Leninist conception of. . .peaceful coexistence. . .is in full harmony with the fundamental Communist position that, historically, socialism must replace capitalism, and that the present period of decaying imperialism and of the general crisis of world capitalism is also the era of great imperialist wars and proletarian revolutions."

In this statement Foster was merely telling the communists that under the Marxist-Leninist conception of coexistence, the eventual goal was destruction of the free enterprise system. Peaceful coexistence is merely a weapon in that struggle for accomplishment of a communist world.

In the November 1959 issue of the "World Marxist Review," communist leaders reminded their followers around the world of the true meaning of their peaceful coexistence weapon in an article entitled "Peaceful Coexistence and the

Struggle of Two Ideologies." In this article communists were told "In the sphere of ideology. . .there has never been nor can there be peaceful coexistence between socialism and capitalism. . .The Communists have always fought and will continue to fight for their ideas, for the revolutionary ideology of the working class as the most advanced and progressive ideology of our times . . . Can the Communists, for instance, relinquish the struggle for the dictatorship of the proletariat? No, they cannot because it would mean perpetuation of capitalism . . . Can the Communists give up the fight for transforming private capitalist property into state property? No, they cannot, because to do so would mean perpetuating the exploitation of man by man and the existence of classes."

In these remarks, communist leaders were surprisingly blunt in announcing that they plan to destroy us and set up a communist dictatorship which they call the "dictatorship of the proletariat." They make no bones about letting communists around the world know that this is absolutely the purpose of their 'peaceful coexistence" propaganda campaign.

After their meeting in Moscow during November 1960, representatives of 81 Communist Parties from 81 countries adopted a lengthy statement which was disseminated to communist leaders around the earth. In this statement the leadership of the international communist conspiracy said: "The policy of peaceful coexistence is a policy of mobilizing the masses and launching vigorous action against the enemies of peace. . .In conditions of peaceful coexistence favorable opportunities are provided for the development of the class struggle in the capitalist countries . . . Peaceful coexistence . . . does not mean conciliation of the socialist and bourgeois ideologies. On the contrary, it implies intensification of the struggle . . . for the triumph of socialist ideas . . ."[77]

In the "World Marxist Review" of January 1961, communists were told that "peaceful coexistence and peaceful competition accelerate the revolutionary process."

The communists hope that their intensified efforts at internal subversion under the favorable atmosphere of "peaceful coexistence" will eventually result in peaceful surrender by the United States. In the Declaration of the 81 Communist Parties meeting in Moscow during November 1960, communists were told: "In the event of the exploiting classes resorting to violence against people, the possibility of non-peaceful transition to socialism should be borne in mind. Leninism teaches, and experience confirms, that the ruling classes never relinquish power voluntarily. In this case the degree of bitterness and the forms of the class struggle will depend not so much on the proletariat as on the resistance put up by the reactionary circles . . ."[78] Communists always use descriptions similar to "resorting to violence against the people" to describe opposition to their plot to enslave mankind. Any informed student of the communist conspiracy knows that peaceful coexistence with communism is impossible. This has been proven over and over by the words and the actions of the international communist conspiracy's leaders.

The cold, hard facts about the "peaceful coexistence" propaganda of the communists are ignored by many influential figures in the religious field. Recommendations for coexistence with this determined enemy of freedom do not take into consideration the communist meaning of peace. Peace, according to the definition of the communists, is a state of affairs in which there is no opposition to communism. In the August 1954 issue of "Political Affairs", William Z. Foster told the communists that the sole road to "peace" was in the abolition of "imperialism" and above all, "American imperialism." America is the only enemy on this earth left to stop the enslavement of the world by the communists, and to these conspirators all "peace" action is designed to bring about the destruction of the United States.

One of many typical examples of this blindness in religious circles to the realities of communism's "peace" offen-

sive appeared in an article in the "Baptist Messenger" of January 12, 1961. This article by William B. Lipphard was entitled "Our Problem: Survival." Here in part is what Mr. Lipphard says: ". . .Nothing could be worse than an atomic war! People. . .ignore the dire necessity of choosing one of two inexorable alternatives, co-existence or co-extinction . . .Our moral sensitivity about atomic war has fallen so low that we must reach up to touch bottom. . ." The vitally important fact overlooked by Mr. Lipphard is one well known to those who have bothered to study the nature, methods, and objectives of communism. This fact is, as we have previously mentioned, that the issue is not one of peace or war but the issue is freedom or slavery. We are in war, and the communist conspiracy is committed unalterably to our destruction. Continued appeasement of the communists, and making agreements with them which they have no intention of abiding by, is far more likely to lead to an atomic war than would taking a stand against communist aggression and subversion.

Church facilities have been used on a number of occasions for misguided "peace" meetings which do not help the cause of true peace but only help to weaken our nation's defenses in this time of grave peril. Headlines in the Midwest Edition of the communist "Worker" of October 22, 1961, read: "Plans for Peace Offensive Discussed by Michigan Organizations." In part this communist article stated:

". . .Delegates from local peace groups, meeting at the Central Methodist Church last Thursday evening, were called upon by the sponsors of a 'Peace Race Offensive' to set up a representative steering committee that would effect joint actions. Among the sponsoring organizations were Detroit's Sane Nuclear Policy Committee. Wayne State University chapter of SANE, Michigan Fellowship of Reconciliation, Women's International League for Peace and Freedom and others. . .Norman Cousins, national co-chairman of SANE, and retired pastor of the church, Rev. Henry Hitt

Crane, called for a campaign to counteract war propaganda and to urge settlement of international differences by negotiation."

This meeting urged the sending of letters to President Kennedy, members of Congress, and the press calling for our nation to work for "disarmament and peace." In recommending negotiations with the communist conspiracy, Rev. Henry Hitt Crane obviously overlooked completely the fact that the Communists have no intentions of living up to any agreement except for such length of time that the agreement furthers the communist conspiracy's plot against our nation.

Clergymen and laymen who follow this misguided line of thinking make quite an issue over "peace" but seldom is any protest heard from them on behalf of the suffering victims of the international communist conspiracy. This erroneous concept of peace not only condemns the present communist captive nations to permanent enslavement but also paves the way for future communist enslavement of all non-communist nations The communist conspirators know this and work to encourage the so-called peace moves in every way possible. Any genuine movement for peace must consider the enslaved victims of communism and must recognize the use of negotiations and agreements by communist leaders as a part of their determined plot to enslave us all. Any movement for peace or talk of peace which ignores this is fraudulent.

The longing for peace at any price has become so strong among clergymen and church groups that suggestions of surrender have appeared from time to time. In fact, a fourteen member commission of the World Council of Churches actually advocated surrender in case of war. This fourteen-member commission reporting from Nyborg, Denmark, on August 27, 1958, said that "if all-out war should occur, Christians should urge a cease-fire if necessary on the enemy's terms."[79]

In chapter 4 we mentioned the book, "On the Brink,"

co-authored by Dr. Jerome Davis, a professor and ordained Protestant minister, and General Hugh Hester. This book, published during 1959, was a strong propaganda appeal on behalf of the communist foreign policy line. On page 17 the authors said that the United States "must accept any proposal for peace, such as the abolition of the H-bomb tests without any and's, if's, and but's." They followed this up by contending that the book was written in the belief that "we must build peace at all costs now." Here again is the deadly surrender line cloaked in deceiving double talk about "peace."

Shocking recommendations appeared in a resolution adopted by the General Assembly of the National Council of the Churches of Christ in the U.S.A. during their meeting in San Francisco, California, from December 4-9, 1960. This resolution suggested that the United States subordinate its will to that of the United Nations in behalf of "a world community." It suggested acceptance of defeat by the American people and here, in part, is the way these tragically misguided clergymen worded it:

"Constituted with 51 members, the United Nations has now increased to approximately 100. . .This represents. . . the extension of democratic processes in the world. But this very increase of democracy means that the United States may be facing a new experience; it may on some issues find itself outvoted. We believe citizens should prepare themselves for such eventuality. It would not then be an undue shock to public opinion, since people would have a more mature view . . ."[80]

Just who is it that these National Council leaders are telling us we can expect to be outvoted by in the U.N. during the future perilous days? This question can be answered with another question. Who is the antagonist in the U.N. whose sole objective is the enslavement of the American people? Why, of course, it is the international communist conspiracy, and there could be no other force which the National Council is speaking of outvoting us on issues in the

future. In other words, they called for the American people to submit to the goals of the international communist conspiracy when this satanic enemy is able to obtain any of their goals through votes in the United Nations.

An editorial in the December 18, 1960, Tulsa World newspaper had this to say about the NCC's suicidal resolution: ". . .Are 200 years of faith and work and hope to be sacrificed before the altar of nations who have been unable to duplicate the masterworks that are the possession of the people of the United States? What have we been fighting for? The things we have achieved through our work and prayers—are they no longer considered important enough to preserve? Is it no longer fashionable to be free and American? Is it no longer Christian to hold fast to the sovereignty of one home, one nation, one God? To the National Council of Churches, we direct a sincere question: Is the 'Brotherhood of Man,' in 'One World,' within the capacity of human beings to achieve?"

Of course, war is terrible but surrender or passive consent to the enslavement, torture, and murder of millions of innocent people is even more terrible. If a majority of people on this side of the Iron Curtain accept the distorted reasoning that war is worse than cruel slavery, then communism will have a green light to push ahead, with little interference, for the final conquest of the earth. All mankind will be on an inevitable road to the most horrible slavery ever known. All the communist conspirators need is to be sure that we will not resist under any circumstances and then they will proceed to force their cruel, heartless, and godless system over the entire earth.

All right-thinking people despise the thought of killing another person, but to stand by idly and see a crazed man raping and killing innocent people is much worse than to destroy the offender. If we are in some degree responsible for our brethren as most Christians believe, then it is our duty to try to protect them from injustice, oppression, en-

slavement, and death. Peace cannot be brought about by those whose actions tend to protect rapists, enslavers, and murderers instead of the innocent victims of these criminals.

The fear that war is unthinkable creates war rather than avoids it. This unrealistic concept of "peace" opens the floodgates of the world to the worst gangsters, enslavers, and tyrants in all history. Acceptance of the pacifist position in any and all circumstances involves the abandonment of our wives and daughters to cruel rapists. It involves the surrender of our children to cruel brainwashers who will do their utmost to destroy their souls and deliver them to Satan. No open-minded, thinking Christian should be able to accept such a surrender attitude. Many probably do because they have not thought it through. They have been deceived by propaganda from thoroughly misguided men in high places. Faced with the alternative of the unspeakable horrors of godless communism, all true Americans will stand with Patrick Henry: "Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God!"

Another revealing example of activity by clergymen which helps tear down the defenses of freedom was a prepared statement signed by 400 clergymen during 1960 in opposition to the U.S.-Japanese treaty which communists and other left-wing groups rioted so violently against during May and June of that year. This prepared statement was inserted in the Congressional Record of June 16, 1960, by Congressman Byron Johnson of Colorado. Mr. Johnson did not reveal the names of any of these 400 clergymen. He recommended their statement as one which "deserves a thoughtful study by every American and especially the thoughtful attention of the United States Senate. Our Christian Crusade research staff took Mr. Johnson's advice and made a thoughtful study of this statement and this study was made in the light of some important related information in our files.

One of the main arguments in the statement of these

400 left-wing clergymen was that the Japanese people were opposed to the treaty. In their signed statement the clergymen spoke of the "imposition of the treaty upon the Japanese people." Naturally, the communists also insisted that the riots against the treaty were spontaneous protests of the people. An Associated Press news dispatch of July 27, 1960, reported to the contrary from Japanese elections. It reported:

". . .conservatives rolled up another smashing provincial election victory today—their third this month over a left-wing opponent who campaigned against Japan's new alliance with the United States . . ."[81] Certainly this does not sound like a nation of people who were strongly opposed to the treaty with the United States. This claim of the communists, the 400 clergymen, and other left-wing appeasement forces is ridiculous. It has no basis whatsoever. These riots in Japan were not popular protests against the treaty. They were communist instigated and led riots. The communists do not organize and lead such riots merely as a show but as a vital struggle in the world-wide communist revolution to enslave mankind.

A UPI news dispatch in the June 15, 1960, Tulsa Tribune spoke of groups of "curiously disciplined" young people who were "silently waiting orders from some hidden source." The Japanese cabinet issued a statement blaming the riots on "the intrigue of international Communism."[82] Their statement said that the Zengakuren student organization was trying to destroy parliamentary government and subvert the social order for a violent revolution, and they were right.

In their statement, the 400 clergymen accused the United States of an aggressive policy in the following words: "The United States, as a part of its policy of hostility toward China and its reluctance to work for disarmament, is concentrating on the rebuilding of a strong, militarized Japan . . . At the very moment when the Soviet Union has stated its

readiness for total universal disarmament and has urged a relaxation of tensions, we are pursuing a policy that moves in the opposite direction."

Near the end of their statement these 400 clergymen asked: "What are the alternatives to this treaty?" Then they answered their own question as follows: "The major one is total world disarmament along lines proposed by Premier Khrushchev and British Foreign Secretary Selwyn Lloyd." Anyone who has done the equivalent of a first grade study of international communism knows that the disarmament proposed by the international communist conspiracy is disarmament of the United States. One of the most basic facts about communism is the complete unreliability of its leaders who lie as a matter of policy and consider any agreement as a mere scrap of paper to be tossed aside after it has served its purpose.

Obviously, the task of the international communist conspiracy would be simplified enormously if their plot to disarm the United States of America succeeded. The 81 Communist Parties meeting in Moscow during November 1960 declared that ". . .the implementation of the program for general and complete disarmament put forward by the Soviet Union would be of historic importance for the destinies of mankind . . .[83]

On October 17, 1961, Nikita Khrushchev delivered a report to the XXII Congress of the Communist Party of the Soviet Union in which he directed the communists as follows: "The struggle for general and complete disarmament is a major component of the foreign policy of our Party . . ."[84]

During the 17th National Convention of the Communist Party of the United States, held in New York City during December 1959, communist leaders adopted a resolution which instructed communist agents and sympathizers across America that ". . .we must project before the American people the grand vista of an economy of total disarmament

and seek to unite all sections of the people—above all, organized labor in a great struggle for its achievement."[85] Communist-inspired activities towards the disarmament of our nation have increased enormously since this 17th National Convention of the Communist Party, U.S.A. Of course, most of this activity for disarmament of the United States is carried on by people who are innocent of any connection with the communists themselves.

In the August-September 1961 issue of "The Interchurch News, an Ecumenical Newspaper", published by the Office of Information of the National Council of Churches, we are told: "The factor of urgency in achieving universal disarmament was the keynote of recent testimony on behalf of the National Council of Churches before the Senate Foreign Relations Committee. . .". These high-ranking churchmen have made a number of pronouncements on disarmament. We have seen none of those pronouncements which took into consideration the nature of the determined enemy with whom we are dealing on disarmament.

On page 1 of the Communist "Worker" of December 19, 1961, we find the following news item from Hyannis, Massachusetts: "The United Church Women of Cape Cod voted to send a letter to President Kennedy, whose family summer home is at Hyannis Port, recording their opposition to the resumption of atmospheric nuclear bomb testing by the U.S. More than 200 women attended the meeting of the organization. . .when the action was taken. They urged the President not to increase the 'fear' caused by the Soviet Union's nuclear testing."

In this letter these sadly deceived women were actually pleading to President Kennedy to leave our nation helpless in the face of the ominous buildup of communist nuclear striking power. It is shocking that church people have allowed themselves to be deceived by the foolish enemy-inspired theory that we can stop the determined communist plot to enslave us by refusing to build up weapons equal to theirs

and by pretending that communist subversion within our nation is practically non-existent. Once the communists acquire a military striking power which is vastly superior to ours, a helpless American nation will be faced with the alternative of either surrendering to communist slavery or having its cities leveled to the ground with nuclear bombs. It is completely stupid to think that an enemy such as the communist conspiracy would gladly live in grateful, peaceful coexistence with us once we rendered our nation helpless to defend itself against them.

It is no wonder that the communists were highly pleased with the disarmament pronouncement of the World Council of Churches during its December 1961 meetings in New Delhi, India. Headlines on page 2 in the communist "Worker" of December 17, 1961, read: "Complete Disarmament Urged As Goal by Council of Churches." The communists in this December 17th issue of their paper, The "Worker," quoted the World Council Assembly as follows: "To halt the race in arms is imperative, complete and general disarmament is the accepted goal, and concrete steps must be taken to reach it."

Americans who are confronted with these urgent appeals for peace at any price must remember this important fact. We cannot eliminate war by disarming our nation any more than we could eliminate crime by abolishing our police departments. Disarmament of the United States will not eliminate war any more than the abolishing of fire departments would eliminate fire. It is unbelievably ridiculous to insist that evil can be eliminated by eliminating deterrents to evil.

Here is one more example of the type of suicidal advice emanating from high church circles which American church members must oppose vigorously if our nation is to survive. In the message to the churches adopted by the Fifth World Order Study Conference of the National Council of Churches during 1958, we read:

". . .every agreement that is reached, no matter how small, can lead to confidence only as there is growth in good faith . . . We deplore the tendency to discredit the motives and proposals for disarmament when made by anyone but ourselves. Vigilance and realistic precautions are necessary, but cynicism about the good faith of each other on all counts is a poisonous atmosphere in which to try to conduct negotiations. We call upon the churches to take the lead in urging, promoting and engaging in the process of disarmament . . ."[86]

How can anyone in his or her right mind think that agreements with the communist conspirators can lead to confidence and good faith? What do these churchmen mean by saying that they deplore "the tendency to discredit the motives and proposals for disarmament when made by anyone but ourselves?" Undoubtedly they must be talking of proposals made by the communists. Again, this example shows how these blind churchmen ignore the indisputable fact that negotiations and agreements are nothing but a technique of war to the communist conspirators. They discuss all subjects relating to communism as if communist conspirators were men of good faith seeking a peaceful world in which all nations live as they wish undisturbed by other nations. Anyone who has such ridiculous beliefs as this should discuss their beliefs with some ex-Hungarian Freedom Fighter or refugees from some other communist-enslaved nation who have been lucky enough to escape this satanic Hell on earth.

Our immigration law is generally considered to be America's first line of defense. Naturally, that makes it an A-1 priority target of the communist conspiracy and this it has been for many years. Years ago in the "Daily Worker" the communists called for "immediate repeal of the immigration laws" and "abolition of all restrictions in immigration." This directive to communist conspirators appeared in a series of "Demands" in the "Daily Worker" of May 26, 1928. This important communist conspiracy program for the

destruction of America can be found on page 6 of that issue of the "Daily Worker." Over 180 front organizations have been created by the Communist Party to crush the security provisions of the Immigration and Nationality Act.[87] Since conditions in the United States have not reached the state of deterioration which would give the communists a good chance of success in completely destroying our immigation laws, as called for in their 1928 "Demands," the communists have concentrated their efforts at seriously weakening the McCarran-Walter Immigration Act.

Our immigration law, which the communists are so anxious to destroy, is the result of four years of the most intensive and objective study by a joint Senate and House committee of Congress. This law was endorsed by the CIA, the Department of Justice, the Immigration and Naturalization Service, and the Visa and Passport Divisions of the State Department. It is considered by informed, patriotic individuals and organizations to be the best immigration law in our nation's history. It was passed over a veto by President Truman.

Prominent church leaders and organizations in the United States were working to get the immigration floodgates into America opened long before the McCarran-Walter Act was passed. The March 16, 1942, issue of "Time" magazine reported on a meeting of the Federal Council of Churches held at Ohio Wesleyan University. "Time" said that there were 375 representatives from 30 denominations, including 15 Bishops of five denominations and 7 Seminary heads. According to "Time," this meeting included "practically all the ranking officials of the Federal Council and a group of well-known laymen." Among the objectives adopted at this Federal Council meeting was "world-wide freedom of immigration." Since the passage of the McCarran-Walter Immigration Act in 1950, the National Council of Churches and individuals affiliated with it have called for crippling amendments to this first line of defense of our nation time and time again. They have propagandized Congress for pass-

age of amendments which would open wide the gates of our first line of defense.

One of many examples of these attacks on our immigration law from religious groups was revealed in a news report in the May 7, 1961, issue of "The Christian," which is the international weekly of the Disciples of Christ denomination. In this news item we are told: "Sharp criticism of this country's immigration law was voiced in a 'summary of concerns' adopted by church workers who participated in the National Consultation on Immigration Policy in the U.S. . . . The two-day Consultation was co-sponsored by the Church World Service and the Department of International Affairs of the National Council of Churches . . ."

If we are to avoid letting our children sink into communist slavery through default, American church members and our government must cease taking political advice from those clergymen who are engaged busily in the task of tearing down America's defenses. Those busy churchmen who are engaged in this destructive work have convinced far too many people in our churches that anti-communists engaged in exposing the suicidal error of their fallacious reasoning are really the ones doing the deceiving. We all must remember that once this nation's defenses are torn down, the communist conspirators have achieved sure victory.

CHAPTER TEN

THE WAR AGAINST FREE ENTERPRISE

Those who do not believe in the traditional American system of government began efforts many years ago to work through religious groups for destruction of our free enterprise system. One of the most influential ministers in the early days of the drive to change the direction of American Protestant churches was Dr. Walter Rauschenbusch. In chapter 2 of his book, "Personalities In Social Reform" (published in 1950), Bishop G. Bromley Oxnam discussed Dr. Rauschenbusch's social reform work. Oxnam wrote: "In 1892, Rauschenbusch and his friends organized the Brotherhood of the Kingdom, one of the first organizations of social Christianity in this country . . ."

In, "Personalities In Social Reform," Bishop Oxnam quoted from a letter written by Dr. A. W. Beaven, a former president of the Federal Council of Churches, to Mrs. Walter Rauschenbusch in 1937. Dr. Beaven's letter stated: " . . . the greatest single personal influence on the life and thought of the American Church in the last fifty years was exerted by Walter Rauschenbusch." According to Oxnam's book, Dr. Rauschenbusch "changed both the emphasis and the direction of American Protestantism."

Readers were informed that Dr. Rauschenbusch visited Sidney and Beatrice Webb, the leaders of Fabian socialism in England during 1907. Dr. Rauschenbusch was quoted in Bishop Oxnam's revealing book as having said: "The only power that can make socialism succeed, if it is established, is religion . . ."

During 1912, the year the Federal Council of the Churches of Christ in America was formed, a book by Rauschenbusch entitled "Christianizing the Social Order" was published. In this book he claimed that labor unions contained the "seed of a new social order."[88] Dr. Rauschenbusch was one of the influential figures participating in the formation of the Federal Council of Churches. Obviously, his ideas were promoted through the facilities of the council.

This struggle in the churches went on for about 22 years, until those striving to use the churches for promotion of the war against our free enterprise system made what they considered to be a major breakthrough. They considered this breakthrough to be the meeting of the General Council of Congregational Christian Churches in Oberlin during 1934. "Christian Century" summed this meeting up as follows: "Congregationalism is the first of the Prostant bodies to accept the social gospel as ecclesiastical responsibility. By the action of the Oberlin meeting of its national council last June . . . that denomination . . . opened up a new frontier of Christian activity . . ."[89]

Since this Oberlin meeting was considered by these forces of the left to be a historic step in their drive to convert the major Protestant denominations into weapons for the destruction of our free enterprise system, we will examine it further. Before quoting from the shocking resolution which caused the "Christian Century" to credit the Oberlin meeting of Congregational Christians with opening "a new frontier of Christian activity," let us ponder more of the praise of this meeting by left-wing publications. The July 11, 1934, "Christian Century" contained an editorial entitled "Congregationalism on a New Frontier." Here in part is what this "Christian Century" editorial had to say about the Oberlin meeting:

"If ever a company of Christian men and women, charged with the responsibility of forming the policies for a denomination, gave evidence of determination . . . the delegates to the general council of Congregational-Christian Churches which met in Oberlin did so. Throughout a week of deliberations . . . the delegates pursued their effort to mark out a realistic and adequate program . . . until, at the end, virtual unanimity had been achieved. And this unanimity came . .. in support of the most daring and advanced conception of the function of the church to be avowed so far by a major Protestant communion . . . the Congregationalists

. . . have pointed the way and set the pace for a new advance on the part of all American Protestantism.

"Reduced to its simplest terms, the problem which the Congregationalists dared to confront at Oberlin . . . is the problem of establishing a new species of moral and spiritual influence throughout our entire social order . . . The temper of the Oberlin delegates was almost one of indifference to the usual internal concerns of ecclesiastical gatherings but of stout determination to press on to deal with the major issues of the total social situation. Seminars on missions, on theology, on stewardship, on problems of the ministry were quite overshadowed . . .

"It is reasonable to interpret the mandate under which the Congregationalists established their new council (Council for Social Action) as a command to engage in social action with as much directness and along as extensive a social front as . . . the third internationale. It is an immediate and comprehensive response to the challenge of Dr. Stanley Jones: 'We have got to provide an alternative to Marxian communism or succumb to it. And the only way to beat them is to beat them to it' . . . "

This statement attributed to Dr. Stanley Jones by "Christian Century" expresses the big tragic error of left-wing liberals in our nation during the Twentieth Century. That error is their totally erroneous diagnosis of the international communist conspiracy as some worthwhile do-good movement which is helping mankind free itself from capitalist oppression, even though it may use undesirable means to accomplish the goal. This erroneous diagnosis is based not upon facts but upon acceptance of the Marxist-communist class struggle theory. This is simply a theory of hatred of success. All owners of a business are oppressors and their employees are the oppressed. The socialist or communist solution to this imagined state of affairs is government ownership of the means of production and total government responsibility for taking care of the people. Since church left-wingers accept this completely

false concept of what communism is, they also accept a false cure as is expressed in the "beat them to it" theory. All they do is pave the way for an eventual easy communist take-over from a socialized America.

The socialists themselves expressed deep satisfaction with the 1934 meeting of the general council of Congregational Christian Churchs in Oberlin. Their satisfaction was expressed in the July 26, 1934, issue of "The World Tomorrow." a socialist publication founded by Norman Thomas, longtime head of the Socialist Party in the United States. This issue of "The World Tomorrow" contained an editorial entitled "Congregationalists Veer Leftward." In this editorial socialists and their sympathizers were told:

"The General Council of the Congregational Christian Churches, which met in Oberlin at the end of June, exhibited in a vivid way the radical trend now so dominant in many religious bodies . . . Another step taken at Oberlin was the authorization of a Council of Social Action, with an equal status with the home and foreign missionary boards . . . Under the chairmanship of Dr. Arthur E. Holt, and with 17 other members, including several of the ablest and most radical ministers in the communion, this new organization may set the pace in awakening, educating and directing gospel churches in the application of the Christian gospel in the crucial areas of economics, politics and race. Verily the churches are beginning to move!"

On the front cover of the August 22, 1934, issue of "Christian Century" was an announcement that "The World Tomorrow" was combining with "Christian Century." This should dispel doubts in any thinking mind that "Christian Century" is indeed an extreme left-wing radical publication. It is such today and always has been.

In its issue of September 12, 1934, the "Christian Century" advised members of the new Congregational Council of Social Action that they must educate the church membership. This issue of "Christian Century" put its advice in

these words: "It is therefore vital for the new council on social action to keep in mind the educability of the church membership, not excluding those who are in positions of privilege and power . . . Christian men who hold industrial and political power in their hands would be far more amenable to the persuasive pressure of a socially-minded Christian church than any of us dream . . . The preponderant sentiment of Congregationalism is behind the council for social action . . ."

Now let us turn to the resolution adopted by the general council of Congregational Christian churches at Oberlin which was so highly pleasing to the "Christian Century" and the socialist publication "The World Tomorrow." This resolution demanded: "The abolition of the profit system, the elimination of its incentives and habits, the legal forms by which it supports and the moral ideas by which it justifies itself."[90]

This Oberlin resolution of the Congregational Christian meeting demanded: "The inauguration of a thoroughly planned and organized social econmy" which would pursue values that would eventually "eliminate private ownership in the means of production and distribution wherever such private ownership interferes with the success of a planned social economy, making profit unnecessary and impossible." The resolution went on to urge members of the denomination to "seek to understand and cooperate with the forces and groups making for the above changes in our society."[91]

Almost eight years after the Oberlin meeting of the general council of Congregational Christian churches, an important meeting was held at Ohio Wesleyan University under sponsorship of the Federal Council of Churches. According to the March 16, 1942, issue of "Time" magazine, the Council called together 375 representatives of thirty denominations. "Time" said that: "Every local Protestant church in the country will now be urged to get behind the program" which was adopted at this meeting.

Further on in this article in the March 16, 1942, issue of "Time" magazine, the Federal Council meeting was reported on as follows: " 'Collectivism is coming, whether we like it or not,' the delegates were told by no less a churchman than England's Dr. William Paton, co-secretary of the World Council of Churches . . . The Conference . . . urged taxation designed 'to the end that our wealth may be more equitably distributed.' It urged experimentation with government and cooperative ownership. 'Every individual,' the conference declared, 'has the right to full-time educational opportunities . . . to economic security in retirement . . . to adequate health service . . .' "

In a whitewash report issued by the executive committee of the Federal Council of Churches on January 17, 1950, an attempt was made to explain away the Council's promotion of socialistic policies as efforts towards "correcting" the "abuses" of the free enterprise system "in order to make is better."[92] Informed Americans know that the resolution adopted at Oberlin by the Congregational Christian Churches made the goals of left-wing clergymen much clearer. Their description of the means of making our system better bears partial repeating at this point. The resolution demanded: "The abolition" of our system, "the elimination of its incentives and habits" and elimination of "the legal forms by which it supports and the moral ideals by which it justifies itself." Anyone who will study the facts with an open mind and give some serious thought to such facts will realize that this goal has never changed, regardless of changes in wording of the objective.

We have in our Christian Crusade files a photostat copy of a letter signed by Walter Reuther and two CIO officials appealing for funds for the National Council of Churches. This letter is dated November 10, 1952. Here in part is what the letter says: "Dear Sirs and Brothers:

"We who are writing you are not only active in the CIO but have also worked closely with the Department of the

Church and Economic Life of the National Council of Churches. Labor and the churches should stand shoulder to shoulder in the fight for justice and brotherhood in industrial and economic life.

"We are glad to report the real contribution to this cause being made by the Department of the Church and Economic Life with which we have had close personal contact . . . As a labor union always in the thick of the fight for justice and brotherhood, we feel sure you will want to make a contribution to this work which is entirely dependent upon voluntary support. Some internationals are contributing $100, with one at $500; some councils and locals are giving $50 or more; others $25; and some smaller amounts. Whatever you can send from your treasury will be deeply appreciated. Please use the enclosed envelope and make checks payable to the National Council of Churches." This letter was signed by Walter P. Reuther, President, UAW-CIO; John G. Ramsey, Public Relations Director, Organizing Committee CIO; and Ted F. Silvey, Secretary, National CIO Community Services Committee.

According to the July 19, 1954, issue of CIO news, the CIO's Philip Murray Memorial Foundation granted $200,000 to the National Council of Churches to be used "on behalf of the practical application of religious principles to the everyday work of economic life." During April 1957 Walter Reuther presented the United Auto Workers "Freedom Award" to Bishop G. Bromley Oxnam of the Methodist Church.[93]

Bishop Oxnam and other left-wing liberals in the churches classify their economic program as one which is concentrating on building a just society as the basic defense against communism. On other occasions, left-wing churchmen have called it the "responsible society." However, if we dig beneath all the pious double talk cloaked in religious terminology, we will find essentially the same basic program adopted by the general council of the Congregational Christian

Churches which met in Oberlin during 1934 and which was discussed earlier in this chapter. Their "just society" or "responsible society" is the supposed weapon with which they are going to stop communism. In other words, we are to stop communism by giving the communist conspiracy the victory. This will be done through adopting socialistic principles to an ever-increasing degree in America. Historically, communists have claimed that a socialist society is an essential stepping-stone to communism.

In spite of the indisputably clear evidence regarding the internal war being waged against our free enterprise system by left-wing radicals who control policy in the National Council of Churches and did so in its predecessor, the Federal Council of Churches, these radicals always seem to be able to find prominent uninformed businessmen who will lend their names to a whitewash of these deadly activities. The Federal Council Bulletin of March 1950 carried on page 9 a list of fifty prominent laymen who lent their names to a statement which claimed that there was no basis for the charges against the Council and who reiterated their "full confidence that the Federal Council functions with complete fidelity to Christian ideals." Included among these fifty men were eleven men who were either presidents, vice-presidents, or chairmen of banks or industrial concerns. Several lawyers were included and some men who had held high positions in government.

In December 1960, the National Council of Churches saw fit to elect for the next three years a prominent and sadly misinformed businessman as its first layman president. The man they elected was J. Irwin Miller, industrialist from Columbus, Indiana. Mr. Miller succeeded Dr. Edwin T. Dahlberg and it is quite possible that the disadvantages brought on the Council by Dr. Dahlberg's record of communist-front affiliations was one factor leading up to the selection of Mr. Miller, who has no record of such affiliations. An article regarding J. Irwin Miller in the February 15, 1962, is-

sue of "Presbyterian Life" magazine hinted of such reasoning. This article said that his election during December 1960 "may well be providential in the original Christian meaning of the word." The author went on to explain this idea further as follows: "The council . . . is a prime target of inaccurate and irresponsible criticism which frequently misrepresents or misinterprets its relation to political and economic matters and to world affairs. As a spokesman for the council on these sensitive issues, Irwin Miller's qualifications are legion . . ."

A quote the author of this "Presbyterian Life" article gave from a speech by J. Irwin Miller to the Church Federation of Greater Chicago gives more indication why Mr. Miller's thinking is so much to the liking of the ruling left-wing liberal group in the National Council. According to this article, Mr. Miller told the meeting in Chicago: "The church proposes to fight our great enemy by pursuing her ancient course, by attacking and eliminating our own evils and our remaining imperfections, by perfecting our society . . . and . . . by bringing to pass here and now a way of life that will not have to be 'sold'."

Regardless of what "way of life" Mr. Miller may have had in mind, there can be little question as to the way of life the National Council's policymakers whom he is attempting to whitewash are working towards achieving. It is not the free enterprise system of government that has made this country one which enables a larger percentage of its population to live in relative comfort than has any major nation in history. Again we need only to go back and review the contents of the resolution adopted by the general council of the Congregational Christian Church at Oberlin during 1934. We need to review the "Christian Century" remarks regarding this resolution, all of which was discussed earlier in this chapter. Let us remember that the "Christian Century" is considered to be one of the chief spokesmen for the National Council of Churches and was in the same unofficial

capacity for its predecessor, the Federal Council of Churches.

Another of the points which made Mr. J. Irwin Miller so pleasing to the left-wing religious hierarchy was, according to the "Presbyterian Life" article discussed above, his help in underwriting publishing expenses of the "Christian Century."

One of the most important reasons why these radical thinkers in church policymaking circles have been able to get away with their misuse of the churches is that too many businessmen are in the same type of suicidal sleep as that which afflicts Mr. J. Irwin Miller. This sleep of suicide by businessmen could mean the end of our free enterprise system if the majority of them continue to remain unaware of the nature, methods, and the specific objectives of those working to destroy the remnants of the traditional American way of life.

While most of America's business leaders continue sleeping and remain unaware of what is happening, the left-wing radicals in the churches continue to gnaw away at the foundations of our free enterprise system. The "United Church Herald" of February 9, 1961, carried a shocking statement by Dr. Nels F. S. Ferre, a National Council favorite, in which he said that his " . . . hope and goal, is that the Christian forces dissociate themselves from capitalist ideology and strike out confidently for a social, economic and political order that envisages true democracy and that makes world peace its immedicate goal." Certainly this statement indicates a repudiation of the free enterprise system and a stand for some type of socialistic order.

On July 1, 1961 the National Council of Churches called for a "grass-roots" campaign among Protestant ministers and laymen to force prompt Congressional action on the federal aid to education bill. This call came in a letter to 500 Protestant bishops and church executives.[94] Federal aid to education is an issue over which there is sharp disagreement among millions of American Protestants. It is by no

means certain that a poll of all members of churches affiliated with the National Council of Churches would favor this welfare state measure. To the contrary such a poll would definitely go against this program if the question were worded in a neutral manner and the poll conducted fairly.

Those who have studied the methods and objectives of the socialistic forces working in our nation know that federal aid to schools means federal *control* of schools in spite of pious declarations to the contrary by those promoting this program. The evidence of this potential federal control was clearly presented in a publication issued during 1961 by the United States Office of Education. This publication was entitled "A Federal Education Agency For the Future" (Publication No. OE-10010). The information in this report so thoroughly refuted the contentions of government-power planners that there would be no federal control in federal aid to education that they refused to release copies of the report. Inquirers were told that none were available. However, through the efforts of some patriotic Congressmen, a few copies were made available to interested citizens who are trying to hold back the tide of welfare statism in America.

Church leaders who are using the vast facilities of large denominations and of the National Council of Churches to promote the welfare state philosophy try to picture it as being in accordance with Christian principles while leaving an impression that the free enterprise system is un-Christian. The New Testament has the answer to this perversion of the meaning of Christianity. First let us consider the following quote from the Gospel of Luke, chapter 12, verses 13-15, and see what Jesus Christ had to say about the central philosophy of the welfare state, which is a forced redistribution of wealth.

"And one of the company said unto him, Master, speak to my brother, that he may divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and be-

ware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

This is a specific example of someone asking Jesus to force another to share his material riches with him. Jesus flatly refused and then warned all the people around of coveting material goods possessed by others.

In Ephesians 4:28 the Apostle Paul warned us: "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." Here the Bible plainly tells us that Christian charity is the responsibility of the individual. There is nothing in the Bible to justify Christians working for the all-powerful central government to take care of their Christian responsibility for helping less fortunate people.

Christians who have been influenced by promoters of the welfare state through the churches should heed what Paul says in Galatians 6:2: "Bear ye one another's burdens, and so fulfil the law of Christ." Here again we are told that helping our fellow man is an individual responsibility. Nowhere in the Bible does it even hint that this responsibility should be turned over to an all-powerful government. The wide acceptance of welfare state principles by church policymakers has done much damage to the principles of true Christian charity. Too many people depend upon the government to do it. The important fact which is overlooked in this type thinking is that demanding money from the federal government is nothing more than demanding money from our fellow citizens. The government merely acts as the agent for transferring purchasing power. This deceitful welfare state philosophy has been sold to millions of Americans (with the help of prominent clergymen) as something new, but actually it is centuries old and it has failed throughout history wherever it was tried. Ultimately the welfare state would mean complete government control over the lives, liberty, and property of the people. This is not the type government left us

by our founding fathers, nor it is in any way advocated in the Bible. The rights of the people stem from Almighty God, not from the state.

The 4th and 5th chapters of Acts inform us that the followers of our Lord and Saviour Jesus Christ tried a form of living which some people considered to be socialism and they gave it up because it did not work. This was not really socialism as the term is understood today, because they voluntarily gave up their material possessions to be distributed unto each according to his need. Under socialism it is not voluntary. The government takes by force and distributes according to the whims of the government, usually where it will result in the most votes. Socialism has wrecked the economy of every nation that has tried it and it will wreck ours if we continue to adopt socialistic principles.

The type of government established by our founding fathers was self-government under Christian principles. For this type of government to work, the majority of the people must trust one another and the average citizen must have enough sympathy for his fellow citizens to inspire him to provide for the needy. Sons and daughters who have the means should provide for their aged parents. If our church leaders had spent the money they have spent in promoting government welfare state philosophy, and other left-wing political ideas, in promoting the true principles of Christian charity, poverty in America could be almost non-existent, except for those physically able to earn an honest living but unwilling to work. Christian charity involves free-will giving according to a person's conscience. True Christians feel a deep sense of responsibility for their less fortunate fellow citizens. On the contrary, the government welfare state creates an immoral desire by those who can provide for themselves to get something for nothing at the expense of their fellow citizens. Helpless people who should be taken care of through Christian charity are made fully dependent upon unscrupulous politicans who use them as pawns to win

elections. In the long-run, welfare state socialism is a deadly destructive force, even though some people gain from it temporarily.

There is absolutely no moral or patriotic basis for the war being promoted against America's free enterprise system through high church circles. An awakening among businessmen in the churches could stop much of this crazy foolishness. Many of these churchmen would stop such misuse of church facilities if pocketbooks started walking out of their churches or closing up on them.

CHAPTER ELEVEN

MODERNISM PAVES THE WAY

Stated in its simplest and broadest meaning, "modernism" as applied to Christianity means unbelief inside Christian churches. In Webster's New Collegiate Dictionary, 1959 edition, "modernism" is defined as follows: "A current Protestant movement which applies modern critical methods to the study of the Bible, and places less emphasis on historic dogmas and creeds." Twentieth century modernism varies from a slight unbelief in one fundamental principle of the Christian faith to all-out unbelief which denies the virgin birth of our Lord and Saviour. His atonement for our sins, His sure second coming, and other principles known as the basic fundamentals of the faith common to all Christian denominations. Modernism has helped to pave the way for the shocking developments documented in this book. Obviously, today's modernism is highly pleasing to the enemies of Christianity.

The American Association for the Advancement of Atheism has been quoted as making the following remark regarding the work of modernists in its Fifth Annual Report some years ago: "They are saving the ship of Christianity by throwing her cargo overboard. With what zeal the Fosdicks and Shailer Mathewses and the whole crew of rescuers toss out. . .the Virgin Birth, Atonement, and the Resurrection. How long will men sail the seas in an empty ship? They will go ashore and enjoy life with the atheists. We welcome the aid of the modernists and pledge them our fullest cooperation in ridding the world. . .of any serious acceptance of Christian theology."[95]

In order to grasp the meaning of the above quoted atheistic enthusiasm, let us examine briefly the philosophy of Shailer Mathews and Harry Emerson Fosdick. A book by Shailer Mathews entitled "The Church and the Changing Order" was published during 1907. On pages 34 and 35 of this book Professor Mathews, who was a Professor of theology at the University of Chicago, said:

". . .Thought like business is a creature of new methods. We have a new psychology, a new metaphysics, a new biology, a new sociology. It is inevitable that there should be a call for a new theology. . .New sciences deal with old realities,—man, being, life society. Similarly a new theology must be old in that it deals with data that it inherits from Jesus and the church, but which it interprets to a world that is thinking in its own new fashion. In this process of reinterpreting the gospel. . .the new scholarship can be of vast assistance to the church. . ."

On page 36 of this book Mathews contended: "Evolution helps to an understanding of the divine purpose of salvation. . ."

Near the end of this book, Professor Shailer Mathews said: "Foreign missions, as a part of the socialization of the gospel, must partake of the ideals of social as well as of individual regeneration . . . " (page 248).

Dr. Harry Emerson Fosdick put it more bluntly in a letter to W. B. Barnhart on January 31, 1948. Dr. Fosdick said that he did not believe in the virgin birth of Christ or "in that old-fashioned substitutionary doctrine of the Atonement; and I do not know any intelligent Christian minister who does."[96]

One of the favorites in National Council circles is Dr. Nels F. S. Ferre. Ferre has launched vicious attacks upon Jesus Christ and the Christian religion in some of his books. Even though his supporters have claimed to the contrary, we will quote from two of his books and let readers decide for themselves. In his book, "The Christian Understanding of God," published by Harper and Brothers, Dr. Ferre said:

"Strange, however, is the hold which this doctrine (the Virgin Birth) in its more literal form has on countless people. Reference to the Virgin Birth is not found in Paul's letters, the earliest writings we have. It is not found in Mark, the original Gospel. It is not found in the various epistles of the New Testament. It is not found in the Johannine tradi-

tion.

"As a matter of fact, the reference in John to the claim by the Jews to the effect that they were not born in adultery, could give external-credence to a Nazi claim that Jesus was German. Mary, we remember, was found pregnant before her engagement to mild Joseph. Nazareth was hard by a Roman garrison where the soldiers were German mercenaries. Jesus is also reported throughout a continuous part of the history of art, it is claimed, to have been blonde. This is supposedly unnatural for the Mediterranean countries where this same tradition started and was continued. Hence Jesus must have been the child of a German soldier! After all, the claim develops, such is the experience of many girls near military camps . . . Such an interpretation has been made of His life, and who can deny that such a conjecture could be true?" (page 191).

The Epistle of Jude in the New Testament warns of such blasphemers as "certain men" who have "crept in unawares. . .turning the grace of our God into lasciviousness and denying the only Lord God and Our Lord Jesus Christ." Jude also spoke of them as "filthy dreamers." How much more filthy can a "dreamer" get than to suggest that our Lord and Saviour was the illegitimate son of a soldier?

In his book, "Christian Fact and Modern Doubt," Dr. George A. Buttrick, a famous modernist and former president of the Federal Council of Churches, said: "Probably few people who claim to believe every word of the Bible really mean it. That avowal held to its last logic would risk a trip to the insane asylum."

Writing in "Look" magazine of March 23, 1954, another prominent National Council figure, Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church of New York at that time, said: "Presbyterians do not believe in the literal inerrancy of the Scriptures . . . Most Presbyterians do not believe in a material Heaven or Hell. . . With few exceptions Presbyterians do not interpret the

phrase in the Apostles Creed 'the resurrection of the body' as meaning the physical body. . ."

In the December 21, 1960, "Christian Century", Bishop James A. Pike of California wrote: "Biblical evidence and the theological implications seem to be in favor of assuming that Joseph was the human father of Jesus." According to the New York Herald-Tribune of February 13, 1961, Bishop Pike described the virgin birth as a myth which churchmen should be free to accept or reject. Heresy charges were leveled against Bishop Pike from within the Episcopal Church. However, at the time we go to press with this book, we have seen no evidence that any of these charges have gotten to first base.

During the years of growing unbelief in America's churches, one of the tools used to promote such unbelief has been misuse of the word brotherhood. In too many cases, modern day brotherhood has been substituted for the gospel.

In the dictionary we find "brotherhood" defined as: "1. State or quality of being brothers . . . 2. An association for any purpose, as a society of monks; a fraternity, guild, etc. 3. The whole body of persons engaged in the same business or profession; as, the legal brotherhood."

The word "brotherhood" is mentioned twice in the Bible, once in the Old Testament and once in the New Testament. The eleventh chapter of Zechariah mentions the brotherhood between Judah and Israel. In the first Epistle of Peter, chapter 2, verse 17, we read: "Honour all men, love the brotherhood, fear God, honour the king." A study of this chapter will show that the brotherhood referred to is limited to Christian believers. Even though the word is not used, the concept of brotherhood is found in other places in the New Testament, but it is always limited to Christian fellowship. In Galatians 4:1-4, Paul describes how a person not in the family of God is brought into the family by adoption, thus becoming a child of God and a brother in the new fellowship.

MODERNISM PAVES THE WAY

In I John 3:1 a very careful distinction is made between the brotherhood of Christians on the one hand and the world on the other. It states: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not because it knew him not." The present day concept of the brotherhood of all men is not a Christian principle. The purpose of a Christian believer should not be to compromise the Christian faith in the interest of an all-inclusive brotherhood, but his purpose should be to bring men to repentance of their sins and acceptance of Jesus Christ as their personal Saviour. Those who would water the Christian faith down into an all-inclusive religion of togetherness would deny the truth of our Bible and the Christian faith.

We have not heard of modern day brotherhood expressing any sympathy for the millions of enslaved men, women, and children who suffer under the iron heel of the international communist conspiracy. We have not heard of any effective protests against the communist lies and slanders on our nation from the proponents of modern brotherhood.

Freedom-loving Christian Americans need to stay on their guard to avoid being deceived or confused by those who would weaken their Christian faith under a false concept of brotherhood. The ultimate result of present day brotherhood would be to crush Christianity and all religions by equalizing them.

Even the communists can accept today's twisted meaning of brotherhood. In one of the resolutions adopted at the Communist Party's national convention during December 1959, they called for "an America of brotherhood. . .a socialist America."[97]

The results of years of activity by unbelievers in Protestant theological seminaries were brought to light in a poll conducted by Louis Harris and Associates, a public opinion research firm. An article regarding this poll in the Tulsa World, July 23, 1961, was headlined "Immortality Belief

Denied." Here in part is what this article in the World stated:

"A poll of Protestant ministers-to-be reveals that more than half regard as myth the virgin birth of Christ and Jesus' physical ascendancy into Heaven; almost three-fourths of them have no faith in the idea of heaven and hell. These are among the principal findings of a national survey conducted by Louis Harris and Associates, noted public opinion research firm, and published in Redbook magazine.

"One of the most striking results of the scientific sampling of divinity students—who will provide the spiritual leadership for 65 million church going Protestants—was the fact that only 2 per cent of those queried took 'original sin' seriously or regarded the immortality of man as a major tenet of their faith. . .

"Nearly one third of those polled were Methodist. Fifteen per cent were Baptist, 11 per cent were Episcopal, 10 per cent Presbyterian, six per cent Congregational, six per cent Lutheran. The remaining 22 per cent included members of Church of God, Church of the Brethren, Penecostal and others who were uncommitted. According to the report tomorrow's ministers tend to veer away from a fundamentalist interpretation of their faith and put less stock in a literal belief in many Biblical events. . ."

The Tulsa World article pointed out that the students polled were from eight leading theological schools, including the Yale School of Divinity, Union Theological Seminary, Southern Baptist Theological Seminary, and the Augsburg Seminary in Minneapolis. The above survey results were published in the August 1961 issue of Redbook magazine. The November issue of Redbook contained a follow-up article entitled "Uproar Over The Modern Minister's Beliefs." This article pointed out that following the results of the survey, Redbook's offices were flooded with letters, telegrams, and phone calls. This Redbook article said that the most interesting aspect of the response was "that our mail

revealed a consistent split between the attitudes of the practicing ministers and the churchgoers who wrote. . ."

Redbook's mail showed that a majority of laymen rejected the "liberal" opinions on Christian doctrine expressed by the student ministers poll.

In regard to answers which came from ministers, the Redbook article said: "Surprisingly different in tone were the letters that came from almost 200 practicing ministers. More than 80 per cent approved of Redbook's article and were tolerant of or sympathetic to the young students. . . From the content of Redbook's mail, one is forced to wonder just how great the differences really are between lay Christians and ministers in their concepts of theology. How does it happen that what shocks and offends such large numbers of our ordinary reader-correspondents is met with calm, understanding and even approval by the majority of ministers who felt moved to write us?"

One correspondent, whose letter was partially quoted in the November 1961 Redbook magazine, asked the following two questions: "When these men are in the pulpit, will they be courageous enough to bluntly announce their personal views? Or will they sneakily sell their apostate philosophies to off-guard listeners?" The letters received by Redbook magazine in response to their first article regarding this poll indicate that most unbelieving ministers are attempting to sell their aspostate philosophies to listeners in a concealed manner. Through the years of this trend in the churches, relatively few ministers have been as blunt and outspoken in regard to their unbelief as was Dr. Harry Emerson Fosdick, whose admission of unbelief was quoted earlier in this chapter.

As we pointed out in chapter 1, the communists for many years have considered the destruction of Christianity as a goal of prime importance. Let no thinking Americans deceive themselves in regard to the importance to the communists of the decline of true Christianity in our nation,

which we have described in this chapter. It has done much to pave the way for communist advances. The communists realize this even though many unthinking Americans do not. In his book, "The Twilight of World Capitalism," which was published in 1949, William Z. Foster, former chairman of the Communist Party in the United States, said: "The decline of religion goes hand-in-hand with the decline of capitalism." This remark is in chapter 7 and this chapter is entitled "The Decline of Religion." A few more quotes in this same chapter will show what the inroads of modernist unbelief in our churches has done to pave the way for an eventual communist take-over of this nation. Here in part is what William Z. Foster had to say about it in chapter 7 of this book:

"A profound development in recent decades has been the accelerated decline of religion. This is all tied in with the developing decay of the world capitalist system. . .Man. . . in our scientific era. . .is working his way out of Christianity, whose gods are now vaguer than ever before and are constantly growing more filmy and indistinct. Eventually, man, in his intellectual advance, will arrive at a fully scientific socialist world. . .from the national state the people are getting education and moral codes that used to come from the church. Only partial exceptions to the influence of this modernism are people who live in isolated agricultural areas. . .

"Today, I venture to assert, the average person in this country, especially in the cities, does not believe anywhere near as literally in God, the devil, heaven, and hell as he did even at the period when I was born. Doctrinal questions in which the common man once interested himself keenly now leave him pretty cold. . .Even two generations ago modified versions of the sermons of a Jonathan Edwards or a Cotton Mather were still presented in churches, portraying vivid pictures of paradise and hell, and laying heavy stress on points of doctrine. But modern congregations, with their filmy

ideas of religion generally, would never stand for such sermons. . .The city congregations of today. . .have to be diverted by political sermons and by interesting social functions of various kinds. If they don't get these things they stay away from the churches in ever greater numbers. . .

". . .A few of the religious dogmas that might be listed as just about alien to modern acceptance intellectually are the absurd story of the creation in Genesis, the Biblical picture of a vengeful God, conceptions of an ecstatic heaven and an everlastingly frightful hell, original sin and infant damnation. . . Such antiquated religious conceptions, once readily and generally accepted. . .are essentially foreign to the mind of man in modern, industrialized lands. . .There are many exceptions to all this of course. There are still strong currents of fundamentalism. Fundamentalism, however, although it has obvious strength, is fighting a losing battle in every important Christian sect. And so is religious feeling in general. . ."

The decline of true Christianity, due primarily to years of insidious attacks from within by unbelieving clergymen, is one of a number of reasons for the enthusiastic optimism of communist conspirators in the United States today. It is one of the reasons William Z. Foster saw fit to dedicate this book, "The Twilight of World Capitalism", as follows: "To My Great-Grandson Joseph Manley Kolko Who Will Live in a Communist United States."

The most pressing need in America today is to bring our Protestant churches back to the solid foundation upon which they were built.

CHAPTER TWELVE
THE AIR FORCE MANUAL ISSUE

In February 1960, a boiling controversy developed suddenly in the United States over an Air Reserve Center Training Manual. A portion of the manual dealing with communism in religion tripped off the widely publicized Air Force Manual controversy which raged in our nation for months.

During the summer of 1959, we forwarded some factual information on communism and religion to Mr. Homer Hyde of San Antonio, at his request. Mr. Hyde, an Air Force civilian employee in San Antonio, wrote the famous Air Force Manual. In addition to several of our publications, we included in the material sent to Mr. Hyde some House Committee on Un-American Activities publications, and some of the Circuit Riders material. Mr. Hyde used quite a bit of this factual information in the Air Force Training Manual which he was preparing at that time.

On February 17, 1960, the Tulsa Tribune reported that the Air Force had announced the withdrawal of an instruction manual which had been attacked by the National Council of Churches. The Tribune quoted an Air Force statement as follows: "Secretary Sharp categorically repudiated the publication as representing Air Force views. He has directed an Air Force inquiry into the circumstances of the development and issuance of this manual, including names of individuals responsible. . ."

This spurt of activity had been tripped off by a visit to Washington, D.C., on February 16th by three officials of the National Council of Churches. Their visit was for the purpose of demanding withdrawal of this manual. A few days prior to this visit the National Council of Churches had written to Defense Secretary Gates a registered mail, special delivery letter, demanding that the manual be withdrawn.[98]

According to an article in the February 18, 1960, Washington Post, the Secretary of Defense and the Secretary of the Air Force both apologized for the existence of this man-

ual. However, in testimony before the House Committee on Un-American Activities on February 25, 1960, Secretary of the Air Force Dudley C. Sharp testified that "we have not in the Air Force apologized to Mr. Wine that I know of. . ."[99]

After the Air Force Manual controversy exploded it soon became evident that a major portion of the attacks from the left-wing would be aimed at the House Committee on Un-American Activities. The Committee was attacked with the usual smear line in the Washington Post on February 18, 1960. This was followed by attacks in a number of other left-wing newspapers and through left-wing religious publications. The facts presented in chapter 5 of this book show that this attack from religious circles was not something new but merely a continuation of a long-time war against the Committee by Church-related left-wingers.

On February 18, 1960, Chairman Francis E. Walter of the House Committee on Un-American Activities made a statement which exploded in the face of the apologists for the National Council of Churches and probably helped bring on more attacks against the Committee. Mr. Walter's remarks were quoted in a United Press International release of February 18, 1960, which stated:

"Chairman Francis E. Walter of the House Committee on Un-American activities said today that charges in an Air Force manual linking communism with churches. . .were true and that his Committee might investigate withdrawal of the manual. The Pennsylvania Democrat told a newsman that the Air Force's recall of the manual 'creates the impression that everything in it is false. Actually the charges that were made are true,' he said. He said some of the material was presented in an 'unfortunate' manner and could have been deleted or rewritten instead of pulling back the entire security training manual for non-commissioned officers. Walter said the manual contained much information about the way communists fight religion and its recall deprived Security Officers of this knowledge."

An Associated Press Dispatch in the February 19, 1960, Tulsa Tribune said: "Walter, chairman of the House Committee on un-American activities, said he had obtained a copy of the manual and that 'the names they mentioned all had Communist front affiliation'. Walter said he didn't understand why the Air Force withdrew the publication without an investigation. He added, 'If they had looked into it they would have found it was correct'. . ."

The Tulsa World of February 20, quoted Mr. Walter further: "The leadership of the national council of churches which fraudulently claims to speak for 38 million American Protestants has in the aggregate a record of hundreds of affiliations with Communist fronts and causes."

Upon checking their records, the staff of the House Committee on Un-American Activities found far more than the hundreds of affiliations mentioned by Mr. Walter. During the hearing on this Air Force Manual issue Mr. Arens said, ". . .in view of the Secretary's repudiation of the information conveyed respecting the National Council of Churches of Christ in America, the chairman issued a statement to the effect that the leadership of the National Council of Churches of Christ in the United States of America had hundreds or at least over 100 affiliations with Communist fronts and causes. Since then we have made careful, but yet incomplete checks, and it is a complete understatement. Thus far of the leadership of the National Council of Churches of Christ in America, we have found over 100 persons in leadership capacity with either Communist-front records or records of service to Communist causes. The aggregate affiliations of the leadership, instead of being in the hundreds as the chairman first indicated, is now, according to our latest count, into the thousands, and we have yet to complete our check, which would certainly suggest, on the basis of the authorative sources of this committee, that the statement that there is infiltration of fellow-travelers in churches and educational institutions is a complete understatement."[100]

THE AIR FORCE MANUAL ISSUE

It so happened that the general board of the National Council of Churches (the council's policy. . .making body) held a meeting in Oklahoma City about a week after the Air Force Manual issue broke. On February 18, 1960, this author sent a telegram to Dr. Edwin T. Dahlberg, President of the National Council of Churches at that time, challenging him to an open public debate in Oklahoma City on February 25th regarding the issue of communist infiltration in American Churches. The next day the following answer came by telegram from Dr. Dahlberg. "There is nothing to debate, the action of the Air Force in banishing the manual is a decisive answer. Will be glad to meet with you personally while in Oklahoma City." Later in St. Louis, Dr. Dahlberg tried to use the withdrawal of the Air Force Manual as an answer to Representative Francis Walter's charges. According to a United Press International report in the Tulsa World of February 20, 1960, "The Rev. Dr. Edwin T. Dahlberg, President of the National Council of Churches, said in St. Louis that withdrawal was a decisive answer to Walter's charges."

However, the testimony of Mr. Dudley C. Sharp, Secretary of the Air Force, and one of his staff officials, during the House Committee hearings did not bear out this claim by Dr. Dahlberg. In fact, the testimony of these officials indicated that Dr. Dahlberg's claim was absolutely false.

General Hopwood, Director of Personnel Procurement and Training on the staff of the United States Air Force, was asked by Mr. Arens, "General, did you then, or do you now, repudiate the essence of this first paragraph (page 15-14 of Air Force Training Manual NR 45-0050) which is to the effect that there has been infiltration of fellow. . .travelers into churches and educational institutions and attributed to authoritative sources?" General Hopwood answered, "No, sir, I do not repudiate the validity of the sources. My question is the propriety of this degree of specific information and the need for this amount of specific information to accomplish the training purpose for which the manual is writ-

ten."[101]

Several times during the hearings on the Air Force Manual controversy Secretary of the Air Force Dudley C. Sharp emphatically denied that withdrawal of the manual constituted a repudiation of the charges contained in it as Dr. Dahlberg had contended.

Here are some of the pertinent excerpts from the hearings.

Mr. ARENS. "Mr. Secretary, when you issued your press release repudiating the publication as representing the Air Force views, and issued your apology to the National Council of the Churches of Christ in the U.S., did you, by that act, mean to convey the impression that the Air Force was convinced that the National Council of the Churches of Christ in the U.S. was not infiltrated by fellow-travelers."

Secretary SHARP. "No, I did not intend to indicate any concurrence with this statement, or objection to the statement as to its validity. I felt simply that this kind of statement should not be made in an Air Force publication."

Mr. ARENS. "Mr. Secretary, the chairman stated in his opening remarks that at least a dozen persons who have been identified before this committee by competent witnesses under oath as Communists also profess or have professed to be members of the clergy. Do you have any information which would dispute that, or any reason to doubt that?"

Secretary SHARP. ". . . No, sir. If that was the statement of this committee I have no reason to doubt it."

Mr. ARENS. "Did your statement of repudiation of the Air Force manual in any sense mean a repudiation of the validity or the integrity of the statements attributed to committee sources by the author of the manual?"

Secretary SHARP. "I have no reason to doubt that they were authentic, although, actually, I have not checked in detail to find whether the statements were accurate."

Mr. ARENS. "Did you, in your statement of repudiation, intend a repudiation of the integrity, validity, or ac-

curacy of the testimony before the Committee on Un-American Activities which is quoted in this manual?"

Secretary SHARP. "No, sir. If it is properly quoted, I certainly did not intend such a repudiation."

Mr. ARENS. "Am I absolutely clear, and is the record clear, that you are not now nor did you at any time intend a repudiation of the validity of the material attributed to this committee, attributed to the FBI or other intelligence agencies, which is quoted in here respecting Communist infiltration in churches and infiltration by fellow-travelers in church groups?"

Secretary SHARP. "That is correct."

Mr. JACKSON. "Just to summarize the position and get this absolutely clear on the record: in the repudiation of the material in question, the Air Force was taking the position that they should not designate by name, organizations or individuals who might be subversive in nature.

"It is not, however, the intent of the Department of the Air Force to bring into question in any way the sources upon which the writer of the pamphlet drew. I think this is very important in order to correct a widespread impression that, by repudiation and apology, the Department of the Air Force was saying in effect that this is a lot of tommyrot.

"This was not the position that you took, Mr. Secretary, in your action respecting this manual."

Secretary SHARP. "It was not, and I agree with your statement, and in all probability we should do something in the way of a statement to clarify this position."

Mr. SCHERER. " . . . Isn't that the import of your testimony here this morning, that this manual was not withdrawn because any of the material contained therein about which complaint was made, was untrue? The truth or falsity of these statements had nothing to do with the withdrawal of this manual."

Secretary SHARP. "That is correct. The truth or falsity

of these statements had nothing to do with the withdrawal of the manual."[102]

These emphatic denials by Secretary Sharp and General Hopwood completely disprove Dr. Dahlberg's claim that withdrawal of the manual constituted a decisive answer to charges against the National Council. Maybe, Dr. Dahlberg was merely evading the issue, and on the other hand, perhaps he was displaying the same incredible blindness that led him into affiliation with Communist fronts and pro-Communist causes time after time in past years.

During hearings of the House Committee on Un-American Activities on the Air Force Manual controversy Representative Johansen of the Committee pointed out that a resolution of the NCC's general board meeting in Oklahoma City during February 1960 constituted what he considered to be attempted censorship over the Air Force Manual. Mr. Johansen's and Secretary Sharp's comments on this matter during the hearings were as follows:

Mr. JOHANSEN. "I direct the Secretary's attention to this paragraph 3 of the resolution as quoted in the press this morning:

Resolved: That the General Board of the National Council of Churches:

(3) Insists that the material contained in Air Force Manual 205-5 Guide to Security Indoctrination dated 1955, which is considered equally objectionable, be deleted and that a full explanation of all matters incidental to the appearance of such material in these manuals be made public at the earliest possible moment * * * .

"I think that is a clear notice to you that this General Board expects to exercise censorship control over what appears in this manual, and I think the department ought to be on clear notice that that is the intent of this General Board.

"And it is my personal judgment that that ought to be resisted, and resisted completely, and that the Secretary of

Defense and the Secretary of Air Force and all other parties concerned ought to be aware of the pressures and of the apparent end purpose that they have in mind, and, without meaning to be critical, at least not to be naive as to what their intention is. That intention, as I see it, is to control and censor the facts about Communist activity in this country, whether it is in general terms, that you say is proper, or in specific terms, the expediency of which you question."

Secretary SHARP: "I read that quoted minute, I guess they were called, of this meeting this organization had in Oklahoma recently, and I was disturbed, too, by the implication that appeared there.

"I feel very strongly that we have a right and duty to educate our people as to the dangers of communism so that they can be on guard against it all the time."

Mr. JOHANSEN. "Wherever manifest; wherever those dangers are manifest."

Secretary SHARP. "Apparently there is some difference of opinion as to how far it is appropriate for the Air Force to go in this area."

Mr. JOHANSEN. "I do not think there is any difference of opinion on the part of the authors of this resolution. Any mention of communism or Communist infiltration or attempts in the religious field is, by this dictum, to be taboo completely."

Secretary SHARP. "If that is a correct statement it would indicate that; yes, sir."[103]

Prior to the opening of the Air Force Manual hearings on February 25, 1960, Representative Francis Walter, Chairman of the House Committee on Un-American Activities summarized broadly the evidence uncovered in Committee hearings of communist influence in church circles. Mr. Walter said, "What of Communist infiltration in church groups in the United States? Incidental to investigation conducted by the Committee on Un-American Activities in our pursuit of Communists, at least a dozen persons who

have been identified as members of the Communist Party have also professed to be ministers of the gospel. In addition, several undercover operatives of the FBI who have served in the Communist Party have testified under oath respecting the directives under which they and other members of the Communist Party operated with respect to penetration of church groups . . .

"How successful have Communists been in their attempts to penetrate church groups? Although this question is not subject to precise qualitative or quantitative analysis, it is a fact, however, supported by the record, that the Communists have duped large numbers of the clergy as well as lay leaders of the churches, into supporting Communist fronts and causes which masquerade behind deceitful facades of humanitarianism. This is not to say that these persons are necessarily consciously supporting Communist enterprises, but the net result is, for all practical purposes, the same."[104]

In the next chapter of this book entitled "Whitewash Straw Men and Smoke Screens," we will show how leaders of the National Council and the apologists for the council, and for any extreme left-wing activities in church circles, ignore what was actually said, such as the statement by Mr. Francis Walter just quoted, and set up their own version of the charges. These smoke screens and straw men which are explained in the next chapter were widely used by National Council apologists in the Air Force Manual controversy in an effort to wipe out the facts. We can expect similar techniques to be used against this factual, documented book.

Unfortunately, their cry of wolf has succeeded with many people, including some highly influential ones, as we have seen in this book. During the Air Force Manual hearing, Mr. Walter told the Secretary of the Air Force that through withdrawal of the manual he was "depriving people who ought to know just exactly how these enemies

of ours operate, just what kind of a cloak they get behind."[105] The zealous activities of misguided clergymen, just as Mr. Walter pointed out, helps prevent the American people from knowing what they need to know about this satanic determined enemy of our nation, who means business.

Above all people, those in the churches need to know the facts about this enemy who has the churches pegged as top priority targets. In revealing factual information regarding this enemy of religion and of our nation, the House Committee on Un-American Activities has been trying to help our churches—not doing something for which church leaders should show their thanks by joining the communist drive to destroy the Committee. Representative Gordon Scherer of the Committee made a statement explaining this near the conclusion of the Air Force Manual hearing. He said:

"Mr. Chairman, I would like to make just one more observation. I have been a member of this Committee on Un-American Activities for the past 8 years. Every time we have inquired into the attempts of Communists or Communist-fronters to worm their way into the churches, the committee has been bitterly attacked and charged with investigating religion—with opposing churches—with interfering with religious freedom in violation of the Constitution. In connection with the current inquiry, these same charges are again being made by some people. I feel, therefore, it is necessary and timely that I point out a few facts which show conclusively that these accusations are completely false and that just the opposite is the truth.

"In 1953 and 1954 this committee conducted some rather lengthy hearings, as I recall. Among others, we heard evidence from individuals who had been in the Soviet Union in the early days when the Communists began their unremitting assault upon the church. The testimony showed conclusively that the Communist apparatus early came to the conclusion that if communism was to succeed throughout the world, it would be necessary to destroy or neutralize the

great religions of the world.

"The Communists knew, and so stated, that it was the church that was one of the greatest obstacles to the eventual take-over of the peoples of the earth by the Communists. The Communists concluded that before people would or could accept the ideology of communism, religion, which they called the opiate of the people and which they said controlled the mass mind, had to be eliminated or neutralized...

"Since the Communists understood that religion was the greatest obstacle to the success of the Communist cause, this committee consequently has always recognized and pointed out that our religious institutions are the free world's greatest bulwark against atheistic, godless communism. We have, therefore, urged the growth and strengthening of our religious institutions. All that the committee, by its work in this field has ever tried to do, is to point out so all may know and understand this basic Communist policy. The committee has tried to show why the church and religion are the focal point of assault by the Communists.

"The Committee on Un-American Activities has uncovered the techniques used by the Communist apparatus to infiltrate and destroy the church. It has done this so that the church itself could be fully aware of the Communist offensive against it; so that church leaders could understand that our religious institutions were in the front line of this battle; so that with this knowledge the church would be better enabled to forsee and combat this indirect, subtle, and diabolical attack upon it.

"It should be obvious to all from the testimony before our committee that some people in our church organizations, whose loyalty both to this country and the church is unquestioned, have not, and still do not, understand the nature and objective of the Communists, as I have just pointed out. It is unfortunate that some of these good people have been taken in. It is deplorable that many of this group bitterly resent and interpret as an attack upon the church any ef-

forts by this committee to bring to light the nature and techniques of the Communist attempt to infiltrate the church.

"If what I have said is true, and I assure you it is, instead of bitterly resenting this committee, these good people should join hand in hand with us in what I believe is, and should be, a mutual objective, namely, to better understand the nature of the Communist techniques and objectives in so far as religion and the church are concerned and to strengthen our religious institutions so that they can became an even greater bulwark against the most deadly enemy, not only of free men, but also of the church itself."[106]

In spite of the stubborn refusal of many National Council leaders to face the facts and their attempted blackout of these facts many laymen and ministers have become aware that there is fire behind the smoke in this issue. The injection of the truth about communism's war on the churches from within into the Air Force Manual by the courageous civilian who wrote it, Homer H. Hyde, has undoubtedly played a very important part in bringing about the awakening which has been stirring in our churches during recent years.

CHAPTER THIRTEEN

WHITEWASH, STRAW MEN, AND SMOKE SCREENS

In this chapter we are going to analyze thoroughly the major diversionary techniques used by those who refuse to face up to the documented facts regarding the misuse of our churches and church-related organizations for harmful political propaganda purposes. Of course, much of this diversionary defense stems from those who are guilty of such misuse of church facilities.

One of the examples used widely by those apologists to explain away the ill-advised left-wing activities of prominent clergymen is the 1953 hearings of the House Committee on Un-American Activities in which Bishop G. Bromley Oxnam testified. They claim that this hearing cleared Bishop Oxnam. In Oklahoma City on February 25, 1960, Dr. Edwin T. Dahlberg, president of the National Council of Churches claimed that Bishop Oxnam was exonerated of charges that he was a communist during this Committee hearing which was held in Washington, D.C., on July 21, 1953.[107] Of course, the purpose of this hearing was not to prove Bishop Oxnam to be a communist, and no responsible person has ever claimed that he was. Bishop G. Bromley Oxnam appeared before the Committee at his own request.

These claims of Oxnam being cleared stem mainly from action near the end of the Oxnam hearing. Representative Clyde Doyle of the Committee said, "I move that the records show in these hearings, that this Committee has no record of any Communist Party affiliation or membership by Bishop Oxnam."

Representative Jackson seconded the motion and it was carried unanimously.[108] The fact bears repeating that the purpose of the hearing was not to brand Oxnam in any way. The hearings were merely held as a courtesy to Bishop Oxnam upon his request for such a hearing.

The major subject of discussion in the Oxnam hearing was his support of communist conspiracy front organiza-

tions and his support of the Communist Party line on important objectives such as: the smear attacks on the Committee, the campaign for an appeasing foreign policy, etc.

One of the major excuses used by Bishop G. Bromley Oxnam for his support of some communist fronts was that his affiliation with them was: "prior to the time they were declared subversive." Representative Scherer of the Committee asked the following appropriate question after this excuse given by Oxnam: "Weren't they declared subversive because of activity they engaged in during the time you were connected with them?" Bishop Oxnam's lengthy answer did not deal with the specific question. He merely gave more reasons why he was drawn into some of these organizations.[109]

When pinned down on his part in the drive to set aside the deportation of the vicious communist agent Harry Bridges, Bishop Oxnam remarked: "Suppose a citizen did sign a letter opposing the deportation of an individual. why is it here?" He claimed that he did not remember whether or not he actually signed the letter. In answer to Bishop Oxnam's question as to why the matter was considered by the Committee, Representative Donald Jackson answered as follows, " . . . it is well established in sworn testimony that over a long period of years Mr. Bridges and other known Communists succeeded in wrecking a major industry on the West Coast of the United States, namely the shipping industry . . . His activities have been consistently activities designed to further the cause of the Communist Party."[110]

Bishop G. Bromley Oxnam's record of supporting Communist Party line objectives goes back many years, and in pointing out a small part of this shameful record, we are not trying to guess whether it was willful collaboration with America's enemies, or gross ignorance on the part of the famous Bishop. What we are doing is showing that the claim by National Council apologists to the effect that the Oxnam hearing held by the House Committee on Un-American Activities during 1953, cleared Bishop Oxnam, is a false claim.

The communist Daily Worker as far back as October 26, 1926, reported on an important promotion of one of their important objectives. This issue of the Worker stated: "Rev. Oxnam, one of the American delegation of 24 just returned from Soviet Russia, spoke at the open forum of the Civil Liberties Union at Music Arts Hall to a large audience. After reciting what he had seen in that immense country he urged that the American government recognize the Union of Socialist Soviet Republics." The August 17, 1931, issue of the News Sentinel of Fort Wayne, Indiana, stated: "Dr. G. Bromley Oxnam, president of DePauw University, Greencastle, Ind., was a recent visitor to Soviet Russia to attend a five-day conference of lectures and discussions led by Soviet officials, according to Dr. Frederick W. Roman, founder and director of the 'Parliament of Men,' a pro-Soviet organization . . . Dr. Roman stated in a letter from Moscow to Community Forums throughout this country, under date of July 1, that Dr. Oxnam would arrive in Moscow as a member of a party conducted by Sherwood Eddy, Socialist . . .

"The DePauw president's visit to Russia this time may come as a surprise in Indiana since he announced before his departure that he was off for a trip to Germany and England. No announcement was made that his itinerary would include another visit to Sovietland. While in Russia, President Oxnam was expected to join his brother, an engineer employed by the Soviet Government . . ."

According to a United Press International news report in the Tulsa Tribune of March 1, 1962, even left-wingers holding high positions in the United States Catholic hierarchy have joined in this business of slanting or oversimplifying the facts. This news item concerned mainly an eighty-page booklet by the Rev. John F. Cronin, S.S., assistant director of the Social Action Department of the National Catholic Welfare Conference. This booklet is entitled, "Communism: Threat to Freedom." The newspaper account said it was designed for use as a study guide in Catholic schools and parishes across

the nation and that its purpose was: "to steer American Catholics away from extreme right wing organizations and 'restore sanity on the Communist problem' . . . "

This so-called educational booklet, according to the United Press International dispatch, "contradicts" many of the charges which have been made by the extreme right groups, including the assertion that the Protestant church ministry is heavily infiltrated with Reds and that the National Council of Churches has been under Communist influence."

The following excerpts from the March 1, 1962, UPI dispatch indicate the total lack of qualification of this priest (there are many well-informed priests) to write on the subject of communism. "Main point made by the booklet, Father Cronin said, is that the Communist threat to freedom now is 'almost exclusively external' and that 'those who concentrate on the menace of fighting internal subversion are fighting the wrong war at the wrong time' . . ." In typical left-wing fashion, Father Cronin went on to claim that what he calls extreme right-wing groups are weakening America by creating "hysteria, suspicion and disunity." Among many questions which could be asked is: What qualifications does this sadly miniformed Catholic priest have for judging the internal struggle between the anti-communists and left-wingers in the Protestant churches? Could he disprove any of the documented facts in this book or in the Commitee hearings and other sources from which we have quoted in this book? Of course, he cannot.

An article on page 2 of the March 11, 1962, communist Worker indicated that the enemies of America were highly pleased with Father Cronin's attack against anti-communists. To them it showed rising "popular revulsion against the ultra right." Destruction of the "ultra right" is a top priority goal of the communists. One of the deceptive claims of U.S. communists is that warnings about the Red peril in our nation are merely "hysteria." A portion of the March 11, 1962, Worker article on the Cronin booklet was headed "HYS-

TERIA WIDESPREAD." In this portion of the article communist conspirators were told:

"Father Cronin warns in the pamphlet that 'in many parts of the country, hysteria and suspicion are becoming increasingly evident' and a 'virulent form of disunity' is growing.

"The Ultras are 'performing this disservice,' he said, 'in the name of militant anti-communism.'

" 'Many Americans are confused and bewildered by the whole trend,' Father Cronin said. He cautioned that 'millions of Americans' who are 'not extremists or crackpots' have been 'misled by false prophets.' "

This lengthy Worker article, inspired by the Cronin attack on anti-communists, concluded with the following remarks: "The Ultra-Rightists, he said, 'are more than dishonest, they are also divisive. They show distrust in our nation . . . They weaken our democracy by spreading suspicions of treason in Government . . .'

"Father Cronin suggested that the Ultra-Right incitement is war-minded.

" 'When every discussion with the Communist powers is considered a sign of weakness or even treason, then we are left with only two stark alternatives: surrender or war. Surely our common sense should tell us that we should seek some middle course between these extremes.' "

Another technique used to discredit anti-communists who try to alert Protestant church members to the growing misuse of their churches is to admit some of the worst examples and then shut the door. It is just as if they say, "That's all, brother, go back to sleep. There is nothing serious about it all, it is just a false alarm." A major example of this technique was Dr. Ralph Roy's book, "Communism and the Churches," which was financed by the Fund For The Republic and published during 1960.

This book has been highly recommended and widely used by left-wing forces within the National Council of

Churches and their apologists. In the book Mr. Roy said: "Only a small number of clergymen over the past 40 years ever joined the Communist Party, possibly as few as 50, perhaps as many as 200." Mr. Roy contended that many of the churchmen joined fronts because, "they seemed to be more vigorous in promoting worthy goals than the churches."

After admitting that some clergymen joined the Communist Party in past years and that a number of them joined communist fronts, Mr. Roy devoted most of his time to attacking and attempting to discredit the exposures which have been made of promotion of important communist goals through the churches. He tried to minimize some of the communist front connections of clergymen. On page 425 of his book he comes to the conclusion that: "Today, communist influence within the American churches is near the zero mark." To Mr. Roy one of the big problems in the Protestant churches is, "a disquieting lack of social zeal." Perhaps a review of chapter 10 in our book will give some clues as to what he means by "social zeal." Of course, the big damage done in the Ralph Roy book and in other books, articles, and talks which follow this approach of admitting some of the worst examples and then shutting the door is the overwhelmingly important facts that are left out. You will find such facts throughout the book you are now reading.

Dr. Ralph Lord Roy used this same deceptive technique in a speech at Southern Methodist University, Dallas, Texas, on March 22, 1961. In this talk he admitted that Elliot White, retired Episcopal Minister, was a member of the Communist Party and then said: "I challenge the extreme right to name one more minister in America today who is a member of the Communist Party." In this speech he claimed that this man is used as the typical example of what is going on in the churches. This is just not true, and in answer to this idiotic claim by Dr. Roy, we advise readers to review chapter 3. Ralph Roy cannot answer the facts in that chapter nor the other extensive facts in this book.

The technique of generalized ridicule is another of the whitewash weapons used against the anti-communists who bring out the facts about misuse of church facilities for promoting communist and socialist goals. For example, Dr. John McInnes, a dentist who was president of the Tucson, Arizona, Council of Churches reacted as follows when the news broke on the Air Force Manual controversy: "These statements are unadulterated balderdash."[111] Dr. Haydon Sears, president of the Arizona Council of Churches, contended that it was ridiculous to think the charges are true, and said: "It is highly hypothetical and out of the realm of possibility to be true."[112]

The Rev. Lloyd H. Lambert, minister of Rogers Heights Christian Church in Tulsa quoted an excerpt from The Christian, a weekly denominational publication, in answer to the Air Force Manual charges. It stated in part, "Of course, the charges in the suppressed Air Force Manual are utterly absurd . . . For such a charge to be true, the leadership of practically every old-line Protestant denomination would have to either be utterly corrupted or be imbeciles . . . "[113]

The setting up of what we call "straw men" is a powerful weapon used to advantage by those who try to discredit the important facts regarding misuse of church facilities for promoting dangerous left-wing political activities. A "straw man" is a creation of the imagination. Instead of answering the charges, those using this weapon ignore them and set up an imaginary situation of their own creation which is easily demolished.

For example, a much-used "straw man" technique is the charge that those exposing dangerous left-wing activity among clergymen are actually attacking the churches. Of course, this is absurd. Anti-communist Christians are not attacking the churches but are trying to save the churches and our nation from those forces which are using church facilities to destroy the true gospel and American freedom. Dr. Finis Crutchfield, Minister of the Boston Avenue Methodist Church in Tulsa,

Oklahoma, used this technique in a speech before the Pastors, and Laymen's School at McMurray College in Abilene, Texas, during 1961. Dr. Crutchfield ignored the facts anti-communists have been exposing and oversimplified the issue as one of attacking the churches. He said: "I'm tired of reading and hearing people criticize the Church."[114] They make it all so simple that this technique is a gross misrepresentation of the truth.

Attempts to defend our freedom against propaganda assaults on the truth, attempts to expose false prophets within the churches, and attempts to bring out the facts about communism's fifth-column war on on the churches from within, does not add up to attacking the churches.

Dr. Eugene Carson Blake made the claim that criticism of the National Council was criticism of all churches. In the Triennial Report of the National Council of Churches, dated 1957 but issued during 1958, Dr. Blake was quoted as saying: "When criticism of the council is made it is criticism ultimately of us and all our Churches." This is another example of the use of the "straw man" technique.

Another "straw man" used to confuse the issue is a demand by National Council leaders or apologists that evidence be presented proving Communist Party membership on the part of Protestant leaders. One example of this technique was a statement issued by the Federation of Churches of Rochester, New York, during 1961. This statement was headed: "Protestant Churches Have Had Enough!" It stated:

"Protestant denominational meetings during 1961 have issued 'put up or shut up' statements about the irresponsible charges of communism in the Protestant clergy. One judicatory after another has asked for information that can be substantiated in order that proper action can be taken. None has been produced thus far. Pastors upon whom detractors have tried to pin the Communist label might be interested in the court case which ruled that calling a minister a Communist is *per se* 'defamatory and actionable.' The case is Remington

vs. Bentley, 88 F. Supp. 166 (S.D., N.Y., 1959)."[115]

The shallow evasion evident in this statement is clear to anyone who has studied the facts about communism. If the communists have a plant in the hierarchy of any particular church group this plant would not be an identified communist. He would not have official connections with the Communist Party. He would be able to safely say that he was not a member of the Communist Party. The factual evidence presented in chapters 1 and 3 of this book should completely explode the shallow nature of this "straw man" technique.

Informed Americans know that the important fact in dealing with this conspiracy to destroy our country is not who is or is not a member of the Communist Party, but who is promoting goals which tear down American freedoms and help the communists to achieve their aim. The question is how did so many people in key positions in our churches become so completely incapable of recognizing this conspiracy and how it operates? How have so many in the clergy been so easily duped into promoting enemy propaganda? These questions are answered factually in the pages of this book. Evasions, such as demanding that those exposing such facts put up or shut up by naming someone a communist, do not answer the facts.

Another weapon used to confuse people and to prevent them from learning facts is to lay down a smoke screen which covers up the facts in a cloud of confusion. The first of these smoke screens we will take up is name calling. Those guilty of gross misuse of the churches for left-wing political purposes have found this an easy substitute to use in place of facing up to documented facts. First, they issue a blanket denial of the charges and then launch into a name calling tirade.

Among these cute smear names applied to anti-communist patriots by the National Council leadership and apologists are "hate mongers," "apostles of discord," "church- destroyers," "hate-mongering, dissident persons." In their white-

wash brochure entitled "The Churches and the Air Force Manual Issue," the National Council leadership bandied about the communist-coined smear term "McCarthyism," and printed smear cartoons by smear artists, such as Herblock of the Washington Post. These name-calling smears supposedly answer the documented facts put out by anti-communists concerning communist infiltration and influences in the religious field.

A prime example of use of the name-calling smoke screen was an editorial in the April 13, 1960, issue of the Illinois Baptist. This editorial entitled "Religious McCarthyism" was a "Guest Editorial" by a Dr. C. R. Daley, editor of the Western Recorder.

Even the title of this editorial carries a communist-originated smear term, "McCarthyism." This term was started in the Daily Worker of May 4, 1950, when Gus Hall, National Secretary of the communist conspiracy at that time, sent this directive to communists: "I urge all Communist Party members and all anti-Fascists, to yield second place to none in the fight to rid our country of the Fascist poison of McCarthyism."

Here are some of the name-calling phrases used in Dr. Daley's editorial which serve as a "smoke screen" over the facts which are not faced. He used terms such as "defamatory literature," "yellow journalism of extremists," "calamity howlers," "experts in imputing guilt by association," and "old soap." This is all very cute writing and may sound good to the uninformed, but it has no relationship to the charges which Dr. Daley was supposedly answering.

When the Air Force Manual controversy broke out into the open Dr. Kermit Long, pastor of the Central Methodist Church in Phoenix, Arizona, had a simple answer. He said, in regard to those trying to publicize the facts about what was going on in the churches, "these men are narrow, bigoted, dangerous characters."[116]

Probably the most ridiculous and deceitful of the smoke

screens used by National Council officials and apologists to cover up the truth, is their contention that those exposing these harmful activities and positions of high church leaders are actually helping the communists. Dr. Roy G. Ross combined both of these smoke screens in one sentence in the foreword to a brochure entitled "The Churches and The Air Force Manual Issue" which was published by the National Council of Churches during the Air Force Manual controversy. In this foreword Dr. Ross said: "Among the loudest, if unconscious, supporters of Communism in America today are a handful of hate-mongering, dissident persons who are devoting their lives to the undermining of the churches and their regularly constituted agencies." In fact, Dr. Ross also included in this sentence the straw man technique which claims that the exposure of those promoting pro-communist objectives amounts to attacking the churches.

Throughout this book thus far we have exposed with facts the asinine smoke screen technique which claims that those sounding the warning to church people are the ones who are helping the communist conspirators. Let us consider one more example here. The February 28, 1960, issue of the communist Worker carried a page 4 headline article entitled: "Army Attack on Clergy Traced to Pro-Facists." Of course, to the communist conspirators anyone or any organization that opposes communism is fascist or pro-facist, so when the communists say pro-fascist they actually mean anti-communist.

In this article the communists quoted from a statement in a 1955 Air Force "Guide for Security Indoctrination," which pointed out that communists had infiltrated the churches. This manual has been referred to as the "parent" manual to the Air Force Training Manual which caused the controversy in 1960. The communists said that this statement in the parent Air Force manual had as its intent ". . . to create suspicion about every pastor in the country

. . ." They said that the 1960 manual "seeks to create distrust of the Bible." Imagine God-hating communists who intend to wipe Christianity off the face of the earth being concerned with anyone seeking to create distrust of the Bible.

The February 28 communist Worker article went on to tell the communist conspirators that these anti-communist groups which they call pro-fascist were "parties to a plot to destroy the National Council of Churches" and that the House Committee on Un-American Activities, which the communists called the House Un-American Committee was "active" in the "plot." Those using this smoke screen claim that National Council leaders are the great Christian opponents of godless communism; yet the communists are concerned about a "plot" to destroy the National Council. National Council leaders say that those exposing their pro-communist activities are helping the communists. How gullible does a person have to be to swallow this nonsense which is completely exploded by the facts?

In the Worker's February 28, 1960, article defending the National Council of Churches the communists revealed the major service performed by left-wing clergymen which they did not want hampered. They used the Air Force Manual issue as an excuse to attack Air Force officials viciously. It was in this attack that they revealed one of the major services of left-wing clergymen to their cause, and of course, this was not news to anyone who has studied this urgently important issue. Here is what the Worker had to say about Air Force officials:

"These arrogant characters . . . were happy to have the clergy smeared with a phony Communist label. Like the rest of the Pentagon, they are afraid of what many pastors are saying about the need for H-bomb bans, disarmament, peace . . ." The communists warned left-wing clergymen in this Worker article that it would not "help" them to "disavow any connection with the Communists." In my opinion, this sounds like an invitation to come on and admit

that we are working together.

This February 28 Worker article branded me as "a pro-fascist evangelist, who heads an outfit called Christian Crusade." Two weeks later in their March 13, 1960, issue the communist Worker devoted an entire article to smearing me. The Worker call me "a Red-Baiter from way back." Since that time Christian Crusade and myself have been attacked from time to time by the communist Worker. During February 1962 the Worker launched an all-out attack on Christian Crusade in a series of articles.

Furthermore, the communists have continued from time to time to come to the defense of the National Council of Churches. For example, in the May 28, 1961, Worker the communists complained about "vilification of the National Council of Churches as 'Communist led'." Further down in this same article the communists again defended pro-communist policies of the National Council of Churches. They said:

" . . . the National Council of Churches has endeavored to further peaceful coexistence and peace on earth . . . " This particular aspect of the war against our nation was discussed in Chapter 9, "Tearing Down America's Defenses." Again we urge the thinking reader to ponder the question of why the communist conspirators should be concerned over the so-called attacks against the National Council of Churches.

Another "smoke screen" employed by those who strive to convince the American church members that it is all a false alarm, is the use of the name of a prominent, respected person. The line of attack used in this technique is to contend that the facts exposed are merely myths, since Mr. Prominent American says it isn't true.

One example of the use of this technique is the case of Mr. J. Erwin Miller, who was elected president of the National Council of Churches in December 1960. The methods through which they use his name were explained in chapter 10. An article in the July 14, 1961, issue of Time magazine

described the effectiveness of Mr. Miller as follows:

". . . When he speaks to business men, they listen. Currently conducting his own mission to millionaires, Miller has spoken with effect to groups in Manhattan, Chicago, Philadelphia, Kansas City, Indianapolis, Phoenix, and Amarillo.

". . . In Phoenix, when he sat down recently for dinner with 20 top Phoenicians, the atmosphere, says Mayor Sam Mardian, 'was antagonistic. But when the evening was over, the climate was noticeably warmer . . .' Mayor Mardian summed up the consensus: 'If Miller is head of N. C. C., it can't be as bad as it's been looking in the press. He's active in politics, a conservative, and has evidently been raising money for the Republican Party'."

Reading on further in the Time magazine article, we find them giving an example of the way Mr. Miller answers those exposing pro-communist influence in the churches. "Speaking to a group of business leaders in Chicago last month, he said: 'There exists in this nation today a state of mind, a state of fear, which advocates fighting our great threat by spreading distrust, by setting man against man, by abandoning our ancient foundation of freedom' . . ." This ridiculous line of nonsense is familiar to all readers who have spent any significant time studying the facts about the nature, methods, and objectives of the determined enemies of this nation.

The ruling powers in the National Council of Churches and their apologists even try to use the name of Mr. J. Edgar Hoover, and the Federal Bureau of Investigation as a "smoke screen" to cover the provable facts regarding the activities of clergymen in behalf of communist objectives. They quote statements by Mr. Hoover warning of name calling, unfounded charges, etc., and then apply this as a repudiation of all the exposure of their activities. Typical of the statements which they so use is one which was written by Mr. Hoover in an article in the June 1961 issue of the Crusader, an of-

ficial publication of the American Baptist Convention. In this article Mr. Hoover warned, "This is not the time for name calling, for unfounded accusations, for publicity seeking charges designed to confuse, divide or weaken . . ."

I am well aware that I cannot speak for Mr. Hoover and say just who or what he has in mind in statements such as this. BUT NEITHER CAN THESE APOLOGISTS FOR LEFT-WING CLERGYMEN so speak for him. They have tried to put their interpretations on such remarks by Mr. Hoover and other FBI representatives, but their interpretations can be proven to be false. Let us look at a specific example.

On July 10, 1961, Mrs. Margaret West of Tulsa, Oklahoma, wrote Mr. Hoover in regard to an inference made on a local television program by Rev. David O. Reese that the FBI had cleared the National Council of Churches of charges made in the Air Force Manual. Here in part is what Mr. Hoover said in his answer to Mrs. West dated July 18, 1961. "I would like to point out that the FBI does not issue clearances of any kind. There was no specific investigation made in connection with the subject of your inquiry . . ." Certainly this shows that when these apologists for left-wing clergymen try to use Mr. Hoover's remarks as a clearance of their activities, or activities of their fellow left-wing clergymen, they are in grave error.

Over and over during recent years, Mr. Hoover has warned Americans against reckless accusations. Of course, such accusations are made, but these apologists of the National Council of Churches try to lump all exposures of pro-communist activities and statements by left-wing clergymen as being in this category of reckless accusations. Responsible anti-communists point out that most of those being used for promoting the communist position are innocent dupes. In the article by Mr. Hoover from which we quoted above, he also pointed out that the majority of American clergymen are loyal. We agree with this. However, the vast majority are

very naive and uninformed regarding the nature, methods, and objectives of the communist conspiracy. Therefore, they are easily deceived.

Let us see what Mr. J. Edgar Hoover had to say about exactly this same subject during 1961. On March 6, 1961, Mr. Hoover testified before the subcommittee of the Committee on Appropriations of the House of Representatives. One of the Committee members, Mr. Cederberg, asked Mr. Hoover, "Mr. Director, I just wonder if you can give any explanation as to why so many organizations that are basically sound and dedicated to doing what is right—and I do not hesitate to name one of them, The National Council of Churches,—why are some of the hierarchy of these organizations so naive to the threat posed by Communism in this country?" The FBI Director, J. Edgar Hoover, answered Congressman Cederberg as follows:

"Mr. Congressman, I think that it is due to the fact that they have not fully informed themselves as to what the facts are. Many people have the idea that Communism is not a serious threat because the movement is numerically small in this country. Its numerical strength is one thing, but we must judge it by its fanatical, dedicated, and disciplined membership. Most non-Communists are not disciplined, fanatical believers in the theory and practice of American democracy as are the Communists in Communism. That is a reason why some of these people err in their thinking.

"Such erroneous thinking often results in a great deal of harm, particularly in many organizations where the practice is followed of having the rank-and-file elect delegates to represent them at conventions without exhibiting a sufficient degree of alertness and interest to determine the beliefs of their chosen representatives. As a result, these representatives commit large groups of the rank-and-file to a course of action which in reality is contrary to their true faith and beliefs. As I pointed out previously in my testimony, apathy also plays a strong part in creating a prevailing atmosphere

of indifference to this threat."

In this statement Mr. Hoover pointed out what responsible anti-communists have been pointing out for years, and that is, that some sadly deceived and misguided people in the churches are doing "a great deal of harm." Responsible anti-communists do not go around labeling everybody as a member of the Communist Party. It is a dishonest technique to level such accusations as a cover up of the facts.

I believe an example of the type of name calling and unfounded accusations of which Mr. Hoover warns is the case which was presented by Charles L. Allen in a column in the Atlanta Constitution of May 23, 1960. Here in part is what Mr. Allen's column said:

"A lady phoned the other night to tell me that the National Council of Churches of Christ in America and the World Council of Churches were Communist organizations. She was very vehement in her comments. She told me she was calling a large number of people. I asked this dear lady where the national headquarters of those organizations are located. She didn't know. I asked for the name of even one individual who works in one of those organizations. She could not name a person.

"Then she told me that a certain church is Communistic. I asked if she knew the name of even one minister in that church who had ever been proven to be a Communist. She could not name one. She had no specific charge she could make. . ."

Of course, this lady was entirely wrong in calling these organizations and the church communist. Such thinking exhibits a gross oversimplification of the entire communist problem and of the strategy and tactics through which communism operates. It is a gross oversimplification of the tremendous importance to the communist conspiracy of using non-communists. At our Christian Crusade headquarters our Research Staff consistently warns people who call in regarding these matters to avoid calling people or organizations

communist because they find some phases of the Communist Party line being promoted in such organizations. This we believe in the type thing of which Mr. Hoover and other FBI representatives are warning.

In their deceitful misuse of Mr. J. Edgar Hoover's remarks, these left-wing clergymen ignore the expressions of concern and warning by Mr. Hoover regarding the methods used by the communists to exploit the good reputation of the churches. For example, in the Redbook magazine of February 1949, there was an article by Mr. J. Edgar Hoover entitled "God or Chaos?" which deals with communist efforts to use American religious groups. In this article Mr. Hoover said:

"Many Communist fronts have operated under the guise of some church commission or religious body. It is ghastly to see the monster atheism being nourished in the churches which it seeks to destroy. Church leaders can stop this nefarious infiltration by taking vigorous action in the boards and commissions under church supervision. Individual ministers and church members can avoid being hoodwinked if they will stay close to the fundamentals of their faith."

During his March 6, 1961, testimony before a House of Representatives Sub-Committee on Appropriations from which we quoted previously in this chapter, Mr. Hoover called attention of the congressmen to communist success in infiltrating every important sphere of activity in our nation, including church groups. The FBI Director said:

"The Communists, foreign agents and potential saboteurs operate behind a masquerade of stealth and deception. They are all-out masters in the art of tactful infiltration, a fact which has been clearly demonstrated by our investigative experience. . .They have infiltrated every conceivable sphere of activity: youth groups, television, radio and motion picture industries, church and school, educational and cultural groups, the press, nationality minority groups and civil and political units. Some celebrated, self-styled pacifists

and some men of wealth and prominence have sometimes been unwitting—but sometimes knowing—political shills and stooges of deceitful Communist manipulators."

On March 26, 1947, Mr. J. Edgar Hoover made the following statement while testifying before the House Committee on Un-American Activities, ". . .I would have no fears if more Americans possessed the zeal, the fervor, the persistence, and the industry to learn about this menace of Red Fascism. I do fear for the liberal and progressive who has been hoodwinked and duped into joining hands with the Communists. I confess to a real apprehension so long as Communists are able to secure ministers of the gospel to promote their evil work and espouse a cause that is alien to the religion of Christ and Judaism. I do fear so long as school boards and parents tolerate conditions whereby Communists and fellow travelers under the guise of academic freedom can teach our youth a way of life that eventually will destroy the sanctity of the home, that undermines faith in God, that causes them to scorn respect for constituted authority and sabotage our reverend Constitution. . ."

One of the methods through which National Council of Churches' leaders and apologists try to use Mr. Hoover as a "smoke screen" over pro-communist activities and statements by ranking clergymen revolves around the above quote. Some unidentified person or persons have allegedly misused this statement by Mr. Hoover by quoting it as a criticism of the National Council of Churches. This statement by Mr. Hoover is very clear. Obviously, there is no criticism of the National Council of Churches in it.

There is a warning in this 1947 statement by Mr. Hoover and in subsequent statements that communism has succeeded in using some clergymen to promote its evil cause. This is all we have ever seen any responsible anti-communist claim for this statement.

The method through which the National Council of Churches attempts to exploit the alleged misuse of this state-

ment was demonstrated in their 1960 brochure, "The Churches and The Air Force Manual issue." One page of this brochure (the pages are not numbered) contained a heading which said, "Note, it has been fallaciously alleged that J. Edgar Hoover, Director of the Federal Bureau of Investigation, has criticized the Federal and National Council of Churches. Mr. Hoover's repudiation of this is contained in the letter reproduced below." Below this they reproduced a letter from Mr. Hoover to a Mr. E. L. Repass of Roanoke, Virginia. They did not reproduce Mr. Repass' letter which Mr. Hoover was answering. The letters were in regard to the March 26, 1947, statement. In his letter, Mr. J. Edgar Hoover told Mr. Repass: "I want you to know that neither on this occasion, nor at any time, have I ever made any statements criticizing the Federal Council of Churches or the National Council of Churches." Obviously anyone who claims Mr. Hoover has made such statements are completely wrong. However, it seems that the National Council of Churches and its apologists should identify people who have so misused this statement by Mr. Hoover, and full quotes showing such misuse.

One example of a false allegation of misuse of Mr. Hoover's 1947 statement by anti-communists was a talk in the Central Presbyterian Church of Houston, Texas, on March 27, 1960, by the pastor, John D. Craig. Mr. Craig accused Dr. J. B. Matthews of such misuse of this statement. Mr. Craig did not quote anything Dr. J. B. Matthews said tying the National Council of Churches into this statement, and he could not quote such because Dr. Matthews did not do it. The technique used by Mr. Craig was merely to quote a portion of the Hoover statement used by Dr. Matthews and then quote from the letter to Mr. Repass of Roanoke, Virginia. From this he claimed that Matthews misused the Hoover statement.

Perhaps Mr. E. L. Repass of Roanoke, Virginia, did have a true case of misuse of this statement in his letter of January 26, 1951, to Mr. Hoover. However, we have never

seen those apologizing for the National Council cite any specific misuse of this statement. They always leave those so misusing it anonymous, except in the case of false accusations such as that against Dr. J. B. Matthews.

The Rev. John Craig of Houston also accused the author of misusing this statement but did not cite when or where it was so misused. A Christian Crusade radio broadcast of September 15, 1960, challenged Rev. John D. Craig to show when and where this quotation was ever used out of context. I am sure any other responsible anti-communist will also challenge Mr. Craig or any others to show where they have misused this statement as criticism of the National Council of Churches. All we have ever seen claimed as the meaning of this statement by Mr. J. Edgar Hoover is exactly what its states. This is not using the statement "out of context."

Even though they do not attack Mr. Hoover and the FBI openly and frequently as they do the House Committee on Un-American Activities. left-wing clergymen and religious publications have attacked Mr. Hoover and the FBI from time to time. A couple of examples were described in chapter 5. My opinion is that these left-wingers would abolish the FBI's anti-communist investigations as quickly as they would those of the House Committee on Un-American Activities if they could. Furthermore, my opinion is that some of them recommend Mr. Hoover's book "Masters of Deceit" merely to aid their misuse of him and the FBI as a screen over their communist front activities and over their promotion of communist objectives.

Mr. Hoover's warnings to anti-communists have been against branding those fronting for the communists, or duped by them, as being communist themselves. His warnings have not been against exposing factually the harmful activities of these people. THERE IS A GREAT DIFFERENCE. As facts cited in this chapter have proven, Mr. Hoover also expresses opposition to harmful activities and statements by

left-wing clergymen. For further documentation of this, review the statement by Mr. Hoover in the January 1957 FBI Law Enforcement Bulletin which was quoted in chapter 5 of this book.

Leaders and apologists for the National of Churches have made use of opinions expressed by Mr. William C. Sullivan, Chief Inspector of the FBI, to the effect that the communists have not achieved "alarming infiltration and influence" in Protestant denominations and that the Communist Party USA "has not achieved any substantial success in exerting domination control, or influence over America's clergymen or religious institutions on a national scale."[117]

The question as to what constitutes "alarming" or "substantial" influence is a matter of opinion. Obviously Mr. Sullivan's opinion is that the infiltration and influence has not been substantial or alarming. Many clergymen and laymen who have studied the communist conspiracy's efforts to use religious groups feel that the degree to which they have been able to use church groups is substantial and alarming. This, however, is a matter of opinion. In this book we have cited, and will cite more, documented facts regarding misuse of church facilities for promoting purposes inimical to our constitutional form of government and helpful to the communists and other opponents of Christianity and freedom. Readers can form their own opinions as to what constitutes alarming or substantial influence. The important thing is that these harmful activities need to be stopped regardless of what any particular person's opinion may be as to how substantial or alarming the activities are.

Apologists and left-wing clergymen usually fail to quote those portions of Mr. William C. Sullivan's remarks which do indicate use of clergymen and church facilities to promote the Communist Party line. To prove the point, here are some excerpts from his speech on the subject "Communism and Religion" delivered before the United States Citizens Committee of Cincinnati, Ohio, on February 22, 1961.

". . .Recognizing the danger of a frontal assault on American religious institutions, Party leaders have devised a program aimed at the infiltration of churches and church organizations. . .Communist Party members have been instructed to affiliate with churches and religious groups for the purpose of injecting a 'progressive' viewpoint in their policies and activities. . .Down through the years the communist movement has been quick to capitilize on statements made by clergymen, church bodies, and religious publications that happen to coincide with some phase of the Communist Party line. Such statements have been circulated in the communist press and are cited by communist leaders as evidence of broad noncommunist support on specific issues. Communists have been especially alert in exploiting utterances on such popular issues as peace, civil liberties, and racial discrimination.

"Some well-meaning, intelligent, and patriotic people of distinction—including clergymen—have been induced to give their names—and sometimes their talents—to communist fronts or causes without apparently being aware of their true nature or purpose. Mostly these men and women were motivated by a sincere and idealistic desire to further what they thought, or had been led to believe, were meritorious objectives and programs. But they were too unfamiliar with communist practices to realize that communists were not primarily interested in the cause itself, but only in the way it could be twisted and used to advance communist goals. . ."

All people reading this book who have not delved deeply into the operation of the communist conspiracy, and its use of sympathizers and dupes, are urged to avoid being deceived by those attempts to use prominent names as "smoke screens" over the facts. Furthermore, beware of the potential deception lurking in the weapons of "whitewash, straw men, and smoke screens" which we have examined in detail in this chapter.

CHAPTER FOURTEEN

FREEDOM OF SPEECH

During May of 1959 a couple of dedicated Christian ladies from Birmingham, Alabama, came by our Christian Crusade offices in Tulsa, Oklahoma, and told some members of the Christian Crusade staff about a battle for freedom of speech which was going on in Birmingham. These ladies explained that the battle for freedom of speech of which they were speaking involved efforts on the part of the National Council of Churches to gain a monopoly of radio and television time for religious broadcasts. The means of doing this was through attempting to have the stations refuse to sell time to evangelical broadcasters. Instead, the powers that be in the local Council of Churches would be donated free time by radio and television stations. This selected group would supposedly represent and speak for all Protestants.

This battle in Birmingham is just one area of a nationwide campaign by the National Council of Churches to eliminate gospel broadcasting from the air waves, which has been going on for many years. Naturally, they would also like to eliminate any ministers who dare to expose the communist conspiracy's methods of using churches.

The old Federal Council of Churches started working for this un-American type monopoly of religious radio time during the early days of radio. At a Federal Council conference in Atlantic City March 19 and 20, 1929, Dr. Charles S. MacFarland, then Federal Council Secretary, made this statement;

"Our ultimate plan will probably be for the local federations to present national programs provided on Sunday by the Federal Council, whereby all will have their choice of hearing. . .a few selected preachers who have received the full endorsement of the Federal Council. . .The Federal Council is now surveying the entire field throughout the country and is signing up all available stations to carry its programs."[118]

At the 1929 Atlantic City conference a reporter asked

"Did you mean, Dr. MacFarland, that it is the expectation of the Federal Council to control all religious broadcasting, making it impossible for denominational conventions to get on the air and for pastors to broadcast sermons without Federal Council sanction?" Dr. MacFarland replied, "Precisely. The Council feels this to be a wise policy."[119]

Mr. Frank R. Goodman, who was later head of the Federal Council's Department of National Religious Radio, made the survey mentioned in the Federal Council's statement and signed up fifty or more stations "with ironclad contracts enabling them to use the Federal Council religious program and none other."[120]

The Federal Council policy was carried on by the Federal Council of Churches' successor, The National Council of the Churches of Christ in the USA. In a policy statement adopted March 6, 1956, the Broadcasting and Film Commission of the National Council of Churches stated:

"The Broadcasting and Film Commission advises against the sale or purchase of time for religious broadcasts. It holds this practice to be inconsistent with its own basis of operation and by implication with the position of the broadcasting industry as expressed in the Television Code. The Commission, therefore, calls upon its constituent communions, councils of churches and councils of churchwomen to exercise their influence in support of this position by discouraging the practice."[121]

In this campaign to deny freedom of speech to those not approved by the ruling powers of the National Council of Churches, evangelicial broadcasters have been hit with the name-calling technique which we described in chapter 13. One typical example of this name-calling technique was a televised sermon by Dr. Clifton Moore, a Los Angeles Presbyterian clergymen, on July 15, 1956. Dr. Moore blasted evangelical broadcasters who are not approved by the National Council as "religious hucksters" and as "this enemy." He said that such preachers do "untold damage to the

church."[122]

This ominous plan of the left-wing church powers to restrict religious freedom of speech on radio and television has met with enough success to cause grave concern over the future of freedom of speech in the religious field. During 1956, the Rev. Charles Halff of San Antonio, director of the Christian Jew Hour, an independent religious radio program, was cut off of station KAKC in Tulsa, Oklahoma. In the letter announcing this new policy, the station management sent a copy of a resolution to Mr. Halff. Here in part, is what it said;

"RESOLVED that Station KAKC cease the practice of selling time for the purpose of dissertation of religious interpretations or discussions; and that time for the purpose of same be made available only to regular ordained ministers for such times and amounts as may be determined by the management of Station KAKC, acting upon the advice and consideration of the Tulsa Council of Churches.

"RESOLVED that the solicitation of funds or free will offerings from the public or the sale of religious commodities as part of a religious talk or discussion, be denied hereafter. This shall not preclude the use of the facilities of this station in the furtherance of any bona fide and duly accepted religious charity or educational institution or cause whereby and wherein it does not become an individual profit or gain . . .Any religious program, whether the time therefor is purchased or granted free by the station, shall be strictly for the discussion or preaching of religion, and shall in no way allude to or convey any matter or controversial issues, either local, state or national . . . "[123]

Radio station KTOP in Topeka, Kansas refused to handle our Christian Crusade program because the Council of Churches did not approve it. This station informed us that it would not accept our program because "it cannot be recommended by the Topeka Council of Churches.[124] These are just two out of a number of examples.

What the National Council of Churches and its local affiliates are doing is actually getting radio stations to refuse the income from selling time to radio evangelists and to donate that time to the small clique who run the Council of Churches at local levels. Of course, this clique at the local level, for the most part, follows the policies set by the National Council of Churches. The July 1, 1956 issue of United Evangelical Action pointed out the following important fact. "Supremely important in the USA is the matter of historical record that the National Council of Churches consistently favors religious broadcasters who publicly deny the fundamental truths of the Christian faith. . ." In a free America, why shouldn't those who want modernist preaching support it. Who has ever heard of a modernist radio or television program sustaining itself on paid time?

Christians in the United States of America are hungry for the gospel and for this reason, they support many Bible-believing broadcasters who preach the truth. Of course, there are many millions of American Protestants who are not in churches affiliated with the National Council of Churches. Furthermore, there are many members of churches which are affiliated with the National Council of Churches who do not agree with National Council policies. There is absolutely no sane reason in a free America for the type monopoly sought by the ruling powers of the National Council of Churches and which was sought by the ruling powers of its predecessor, the Federal Council of Churches.

During the December 1960 meeting of the general assembly of the National Council of Churches in San Francisco, California, Episcopal Bishop James E. Pike and several other clergymen called for a new strategy whereby any new church in a new residential area would provide services for all Protestants.[125] The first question that comes to mind here is, who is going to see that "all Protestants" in a given area accept the services of the designated church? Of course, this cannot be done in a free nation. However, what could be

done is to make it difficult to find a church to attend at any reasonable distance except one approved by ruling powers of the local Council of Churches. This can be done through acquiring the power to determine what churches are built where.

The same church leaders who want to limit religious freedom of speech on radio and television have also been working for years to limit religious freedom of speech through acquiring the power to determine this question of church location. The program of the National Council of Churches aiming toward this end of church-building control goes under the misleading identification of a "comity" program. The nature of the comity program of the National Council of Churches has nothing in common with the definition of the word given in any dictionary I have checked. An undated leaflet issued by The American Council of Christian Churches (probably published around 1956) described the National Council's Comity Program. The leaflet is entitled "The Hand Over The Churches - N.C.C. 'Comity'." A portion of this leaflet is quoted below.

"The word 'comity' and the attending dangers associated with the N.C.C. policy and program bearing this name should be of great grave concern to all of the Lord's people interested in the establishment and maintaining of true Bible preaching churches throughout the nation. Webster's Standard Dictionary defines the word to mean, 'mildness and suavity of manners'—'courtesy between equals'—'the extension of civility to individuals and communities', etc.

"There is nothing 'suave, courteous or civil' in attempting to prevent a group of Christian people from erecting a church or other dedicated Christian building in a given location merely because the Super-church does not approve of 'competition'. The National Council has assumed for itself the right to determine how many churches there are to be in a community on the basis of population, potential financial ability of the area, and the number of churches already

existing there. It doesn't stop with this, however.

"With its assumed prestige of representing '35 million Christians,' the N.C.C. actually seeks to become a legislative authority in such matters by an obvious policy of attempting to influence the legally chosen municipal zoning and planning boards. In certain specific instances it has been successful. The Comity program is most serious in its attitude toward new residential developments which are occurring in many areas of our nation. It is apparent that it is not only their intention to determine how many churches can be present in a community but also 'what' churches. . .

"In 1955 a most revealing National Council document appeared entitled 'Survey Guide—Church and City Planning'. According to a statement appearing therein it was originally issued to 'serve as the basis of discussion between city planners and church planners at the American Institute of Planners Workshop on Church Planning, March 21st—April 2nd, 1955. An additional statement on page 3 advises that it 'has been revised, and in its present form is designed to serve as a study guide for use by both city planners and churchmen for the more adequate coordination of mutual interests and concerns'. . .Much ado is made throughout the book regarding the 'neighborhood church' The following appears on page 7—'The theories which planners apply to given urban situations are no longer of mere academic importance. These theories are, in great part, determining the form and shape of the city of tomorrow. Streets are being realigned, bridges constructed, apartment houses erected, and community facilities of all types are being provided more or less in accordance wth these theories. Most of these theories are making sound sense, e.g., many Protestant church strategists have been giving a major emphasis in recent years to development of neighborhood churches. If the city planner and church strategist cooperate in neighborhood planning, there may be spiritual benefits as well'. . .

"In this revealing document we learn that 'the city plan-

ner and the church planner are in agreement that it is not the proper function of the city planner to determine which denominations are to be represented in a given neighborhood, or which of these shall be central or peripheral in the neighborhood plan. This responsibility rests squarely upon the shoulders of the churchmen and is a responsibility which can only be met through cooperative action'. Here we have it then, not only does the National Council seek to determine how many churches there shall be in a given neighborhood but in addition what churches are to be permitted there. We seriously contend that this is totally incompatible with the freedom of religion guaranteed by the U.S.A. Constitution. . ."

The National Council of Churches issued a "Comity report" some years ago. In an address at the convention of the American Council of Churches in Fort Worth, Texas, on April 25, 1956, Rev. Ralph I. Yarnell, pastor of the Grace Gospel Church, Marietta, Ohio, quoted some shocking excerpts from this report.

On page 8 of the report was a heading "Comity in Typical Church Situations." It had this to say regarding control of church building: "A church which has been allocated a new field is to be protected in its exclusive occupancy . . .In approving the establishment of new churches or other religious enterprises and allocating the territorial fields, the interest of existing churches are to be safeguarded . . . Through comity. . .the cooperating denominations seek to exercise a continuous control of the religious situation in a given community. . ."

It should not be hard to see the evil inherent in this type of power. Obviously any church or denomination outside the NCC would not be declared "responsible" or "competent" unless they performed in a manner pleasing to the National Council of Churches.

Closely connected with the twin efforts by the National Council of Churches to control religious broadcasting time

and to control the building and location of Protestant churches, is the controversy over National Council leaders and affiliated denominational leaders using church facilities to influence government towards left-wing policies. Their public pronouncements are an important part of this effort. A case which demonstrates this tie-in is a complaint to the Federal Communications Commission issued in a statement by the American Council of Churches to the Commission dated December 17, 1959. In part here is what they said:

". . .The American Council of Christian Churches has received a very limited amount of free time but we have found it to be controlled time, and frequently censored time. Such time is always so restricted that we have never been permitted to express a viewpoint on any subject interpreted by the industry as being controversial or political. . .Recently the National Council of Churches aired a series of sustaining programs in which the admittance of Red China to the U.N. was advocated, certainly a most controversial question within the churches of America. However, we were denied any right to present our viewpoint by the same network on the ground that it was 'controversial'. What was 'good programming' for one Council was 'bad programming' for another. This in our opinion is not the way of American freedom or fair play. Such discrimination is permitting a system to develop whereby one religious viewpoint in Protestantism is being established and protected from question by those in control of the industry as if it were the religious viewpoint of American Protestantism. . ."

Section 3 in the Report of The Fifth World Order Study Conference, which was convened by the National Council of Churches during November 1958, was entitled "Overseas Areas of Rapid Social Change." In this section, the responsibility of Christian citizens is discussed. The report states: "Many problems, however, cannot be solved by the Church or by other private groups alone. Christians are also citizens. They must influence the policy-making of their govern-

ment."[126] There should be no question in the minds of those who have read the preceeding pages of this book as to which direction they intend for citizens to influence the policy-making of our government. This section of the Fifth World Order Study Conference report was "received by the Conference and referred to the churches for study and appropriate action."[127]

In short, the aim of the ruling powers in the National Council of Churches appears to be freedom of speech for themselves and all possible restrictions on freedom of speech for those who oppose their policies. Discussions of the issues of the day are political, or "controversial," if coming from others, but this is not the case if it comes from the ruling powers in the National Council of Churches or those who agree with them. Their freedom of speech involves a self-appointed right to speak for the churches even though they sometimes claim that they are merely speaking to the churches. This claim is usually made when they are under extreme criticism for trying to make it appear that they are speaking on behalf of those who do not believe in their extreme left-wing policies.

These strange clergymen of this perilous age contend that they are relating the gospel to the issues of the world. Language is used such as "the relevance of Christ's gospel to the world in which we live.[128]

On March 19, 1960, Mr. J. Howard Pew, prominent Presbyterian layman who had been active in the National Council of Churches for years, gave an address before the "National Council of United Presbyterian Men" on "The Church and Secular Affairs." In this speech, he pointed out that he had spoken to many business and professional men in regard to church finances. He explained their attitude as follows:

". . .Many of these men could afford to give far more than they do. Most of them give liberally to charity, moderately to their local churches, and not at all to the corporate

Church. A few of them will give when we demonstrate the needs; but the great majority are strongly opposed to much of what the corporate Church is doing. They cannot understand how our corporate Church could tolerate such statements and pronouncements on social issues as they have seen in the press. They feel that the corporate Church should not go into politics; that it has no mandate to meddle in secular affairs. They know that the National Council of Churches is composed of representatives from the denominations, and therefore is a creature of the denominations. When the National Council of Churches makes a statement, they naturally assume that if our denomination does not repudiate such a statement, it must be in favor of it. They feel that many of those who are primarily responsible for these statements have neither the knowledge nor the competence to make them. They know, too, that these pronouncements frequently coincide with the communist objectives . . . ."[129]

During 1960, Mr. Pew corresponded with Mr. Robert J. Cadigan, Editor-in-Chief of Presbyterian Life magazine regarding churches meddling in "the secular fields of economics, social problems, and politics." Mr. Pew's letter and Mr. Cadigan's answer were published in the August 1, 1960, issue of Presbyterian Life. Mr. Pew's letter dealt with an editorial written for the May 6, 1960 Presbyterian Life, entitled, "The Church Dare Not Be Silent." In defending this editorial Mr. Cadigan told Mr. Pew, "We were obliged. . . to suggest that you tell the appropriate men that your Church is not for sale, which is a way of saying that the Church would not be the Church were it willing to barter silence on social issues for increased receipts. . ."

In his August 1, 1960 speech to the National Council of United Presbyterian Men, Mr. Pew quoted from the Westminister Confession of Faith, written in 1641 and which was still a part of the Constitution of the Presbyterian Church, to show that these left-wing clergymen have absolutely no business meddling in politics to influence our government in

a left-wing direction. The Westminster Confession stated, "Synods and Councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs which concern the Commonwealth, unless by way of humble petition in cases extraordinary; or, by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate."[130]

An Associated Press news dispatch in the Seattle Post-Intelligencer of August 5, 1960, and date-lined St. Andrews, Scotland, August 4, spelled out concisely the policy influencing aims of powerful left-wing clergymen. The item was headed, "Religious Leaders Discuss Increased Church Influence." It stated, "Religious leaders from East and West today began talks aimed at increasing church influence over policy makers in the great capitals of the world."

During his keynote address to the meeting of the National Council of Churches in San Francisco on December 4, 1960, Dr. Edwin T. Dahlberg expressed concern over increasing opposition to the dangerous government policy-influencing activities of left-wing clergymen. He referred to the opposition as "materialistic voices" which are trying to silence the "prophetic voice of the church." He told the gathering that these forces would never succeed. Dr. Dahlberg informed this gathering of influential churchmen that the churches cannot "permit the gospel to be limited to a timid little area that some cautious people are pleased to call 'spirituality' . . . "[131]

In Waco, Texas, on March 7, 1961, Dr. Dahlberg insisted that the National Council of Churches was "under an obligation to interpret moral and spiritual issues of the time in the light of the teachings of Jesus Christ."[132] The Dallas Morning News of March 7, 1961, quoted Dr. Dahlberg as saying, "May God forgive us if in this crucial hour of human history we give way to these pressures and content ourselves with dealing only in the realm of little Mickey Mouse morals."

Those familiar with some of the incredibly filthy books recommended in the National Council's 1957 Recommended Reading List may wonder what kind of "morals" council leaders prefer instead of what Dr. Dahlberg called "Mickey Mouse morals." We discussed this reading list at length in chapter 3. I would not even consider quoting some of the filth from these books here and if I did, the publisher would probably refuse to print it. For the benefit of any who may not believe that some of the books recommended by these so-called churchmen in the 1957 National Council reading list are too filthy to even think of reading before any decent group of Americans, here are a couple of them you can check for yourself.

On page 20 of this famous reading list published by the department of Racial and Cultural Relations of the National Council of Churches of Christ in the USA, we find recommended a book entitled "Without Magnolias" by Bucklin Moon. On page 25 of the reading list we find a book entitled "Color Blind" by Margaret Halsey recommended. If any doubting reader will check these books, he will find incredible filth throughout them and these are only two examples.

In chapter after chapter of this book, the reader has been shown factually the type political policies which NCC policy-makers promote under their "obligation to interpret moral and spiritual issues of the time in the light of the teachings of Jesus Christ." It is indeed a different type of Christian obligation than that accepted by Christians who believe their Holy Bible to be the infallible Word of God from cover to cover.

Dr. Ralph W. Sockman, a long-time figure among modernist left-wing clergymen, had the following to say about their interference in world affairs. "I do not agree with those who say the churches have no business interfering in world affairs, that the churches' only business is saving souls. If we don't stop some of these world trends, there aren't going

to be any souls to save. We face either peace or total destruction. . .Have we not learned from two world wars that we do not get rid of dictators, merely by making scapegoats of some foreign dictators? . . . "[133]

It seems apparent from the above remark that Dr. Sockman considers himself one of those qualified to determine the "churches" position on "world affairs." Is he so qualified? We contend that his past record proves him utterly unqualified. From the years 1946 to 1949 Dr. Sockman had affiliations with at least four organizations cited as communist or communist fronts by the Attorney General of the United States and one of the congressional committees investigating communism. In addition, he was affiliated with other extreme left-wing causes. One of the organizations was the American-Russian Institute which was cited as communist by Attorney General Tom Clark during 1949. Dr. Sockman was a speaker for this institute according to the May 17, 1947, Daily Worker (page 5). A form letter from the Inter-Church Committee of the American-Russian Institute dated July 30, 1947, showed Dr. Ralph W. Sockman as chairman on the letterhead. This was one of the organizations cited by the Attorney General and a Congressional Committee investigating communism.

The sole purpose in calling attention to these communist-front affiliations of past years by Dr. Sockman is to support my contention that he is absolutely unqualified to determine a stand for the churches in any aspect of world affairs. What evidence is there that Dr. Sockman has gained any more understanding of world affairs than he had when he was duped by these communist front operations? If men who are duped by communist fronts and men who are duped into otherwise following the Communist Party line or destructive socialistic objectives are to continue deciding "the churches" stand on political issues. much more damage will result to our nation and to the churches.

Informed Americans should complain often to the pro-

per authorities in the churches, in our press, and in government about these deceived clergymen attempting to speak for the Protestant churches. They should also complain about the attempts of these men to control religious broadcasting time and church building. All the evidence we have indicates that freedom of speech these left-wing clergymen want is restricted to freedom for themselves and those who think as they do to promote their propaganda as the voice of the churches.

CHAPTER FIFTEEN

ONE WORLD — ONE CHURCH

One of the widely supported theories of today which contends for a different form of government in our nation is the theory that the solution of mankind's problems lies in a world government. This political theory has been popular among key policy makers in high Protestant church circles for a number of years.

During March 1942, 375 appointed representatives from thirty denominations were called together by the Federal Council of Churches in a meeting held at Ohio Wesleyan University. The representatives at this meeting went all-out for the foolish theory of a one world government. The March 16, 1942, issue of Time magazine reported on this aspect of the Federal Council conference as follows:

"Politically, the conference's most important assertion was that many duties now performed by local and national governments 'can now be effectively carried out only by international authority.' Individual nations, it declared, must give up their armed forces 'except for preservation of domestic order' and allow the world to be policed by an international army and navy. This League-of-Nations-with-teeth would also have 'the power of final judgment in controversies between nations. . .the regulation of international trade and population movements among nations.'

"The ultimate goal: 'a duly constituted world government of delegated powers: an international legislative body, an international court with adequate jurisdiction, international administrative bodies with necessary powers, and adequate international police forces and provision for enforcing its worldwide economic authority'."

From time to time churchmen in the Federal Council of Churches and its successor, the National Council of Churches, or in affiliated denominations have sounded off with propaganda in behalf of surrendering our United States Constitution, or parts of it, to some form of world government authority.

The House of Bishops of the Protestant Episcopal Church adopted a pastoral letter on November 16, 1956, which suggested a form of world government as something for which Christians should work. This letter stated: ". . .government, while it can be abused, is a divine ordinance. In a small community or a large nation there can be no order without government and no liberty without a common obedience. The same reasoning applies to the international scene. . .With all its inadequacies and imperfections we believe that Christians are called to give their fullest support to the United Nations, the only semblance of world government we possess. Let it be strengthened so that it can maintain order. . .Above our turmoil and unrest God reigns, and government to express community of interest and to maintain order is a clear part of His sovereign will. Let us be bold and persistent in working for that government on the international scene."[134]

As is the case in other phases of the program of those working for drastic changes in our form of government, the youth of America are a major target of propaganda for world government. A good example of such propaganda appeared in a September 10, 1961, Sunday School lesson for Methodist youth. This lesson was entitled "The Christian in International Affairs." It was published in the July-August-September 1961 issue of "Bible Lessons for Youth" published by the Methodist Church.

This so-called Sunday School lesson told the young people that it may take years, but some day "we shall have a real world government." The lesson pointed out that in this world government the delegates would be elected by the citizens of the world. Methodist Sunday School students were told that as Christians they "must work toward that end," that end, of course, being world government.

At its best, the world government idea is a fantastic, unrealistic dream. However, considering the position of the leaders of the international communist conspiracy in the

world today, it is much worse than an unrealistic dream. It is a horrible nightmare. The United States would be outvoted by a tremendous margin by communist nations and non-communist nations sympathetic to certain important communist aims.

A strong appeal in behalf of the one-world theory was made by Dr. O. Frederick Nolde during a report delivered at the Third Assembly of the World Council of Churches in New Delhi, India, November 23, 1961. Dr. Nolde is Director of the Commission of the Churches on International Affairs of the World Council of Churches. In this report he contended that "Traditional security is a lost horizon. Nostalgia for it or the attempt to elevate it as an objective can only increase insecurity . . . "[135] Dr. Nolde went on to repeat the widely used fear warnings which help to create an atmosphere of surrender rather than face nuclear bombings in our nation. After contending that ". . .peace rests tenuously upon a balance of terror, . . . " he went on to advise the assembly that "Whether we like it or not, we today live in one world. We cannot escape that fact and. . .should not want to escape it." A few sentences further in the report, Dr. Nolde made his meaning clearer when he contended "National sovereignty unbridled is the enemy of an inter-related and co-operating world. . .nations must progressively relinquish those aspects of sovereignty which are outworn and self-defeating . . . "[136]

Among the aspects of surrender of national sovereignty which Dr. Nolde called for was submission to the world court. He told the World Council of Churches assembly "Submission to the jurisdiction of the International Court of Justice, to international regulations affecting trade and commerce, to international inspection to ensure compliance with treaties—these and similar commitments must replace the former claims of sovereignty . . . the United Nations, the International Court of Justice, and the specialized agencies—urgently need the support of Christians and of all men of

good will, especially at this time when nationalism and national sovereignty are thwarting effective international action."[137]

Dr. Carl Soule, a staff member of the Division of Peace and World Order of the Methodist Churches board of Christian Social Concern, went so far as to suggest turning the Berlin question over to the world court. The August 15, 1961, issue of "Concern" (official publication of the Methodist Board of Christian Social Concerns) reported as follows: "Dr. Soule. . .noted that 'today is the time to take the Berlin crisis before the United Nations.' He further suggested that the United States might 'properly refer the question of our legal rights in Berlin' to the International Court of Justice."

Just what is this world court to which prominent churchmen wish to relinquish an important part of our national sovereignty? It is officially known as the International Court of Justice. This world Court is composed of fifteen judges elected by the General Assembly and the Security Council of the United Nations. They serve for nine years and no two judges can be citizens of the same nation. Our nation has one judge on the International Court and the international communist conspiracy has two, so you can see that we are outnumbered two-to-one from the start. Furthermore, the president of the world court at the time this book goes to press is Bohdan Winiarski of Communist Poland.

These communist judges are on this world court for one purpose and one purpose alone and that purpose is to serve the world revolutionary purpose of international communism. They are there to use the world court as a forum of communist conspiracy propaganda and as a tool of the communist conspiracy in any other ways possible Americans who think they would give any consideration to America's side in a court case are engaging in the most foolish type of wishful thinking. All communists, whatever their position may be, are dedicated to advancing communism and destroying

freedom. The only decision these communist judges would consider as fair decisions would be those favoring the communist conspiracy.

Furthermore, there is no assurance that other judges on this court would side with the United States in cases where there is a dispute between our nation and its communist enemy. Some of the other judges come from socialist and neutralist nations. They come from nations which have an entirely different concept of justice from that of the United States of America.

In addition, the one judge the United States has on this world court is an extreme left-wing radical whose name is quite familiar to well-informed Americans. He is Mr. Philip Jessup. Mr. Jessup was formerly chairman of the American Council of the Institute of Pacific Relations.

Just prior to Mr. Jessup's selection as our nation's representative on the world court, Representative John R. Pillion of New York sent telegrams to President Eisenhower and President-elect Kennedy opposing such action. He charged Mr. Jessup with "surrender to pro-communist causes."[138]

Suppose a decision of this world court in a dispute between the United States and the Kremlin went against the communist conspiracy. Would communist leaders submit to it? Of course, they would not. Anyone who has scratched the surface in a study of communism realizes this.

Consider the fact that the president of this world court is an agent of the international communist conspiracy. All hearings of the court are under the control of this communist president. All minutes of the hearings must be signed by him and the court registrar. The court statute says that these minutes alone shall be authentic. If the world court deadlocks in a vote, this communist president will have two votes. He will have his regular vote and an extra vote to break the tie. Thinking Americans should have no question in their minds, as to the potential harm facing our nation if our leaders abandon America's judicial power to the International

Court of Justice.

Apparently this agitation by churchmen on behalf of the world court has been going on for many years. Attention of readers of the Washington Post was called to this propaganda in the December 30, 1930, issue of that newspaper. Incidentally, this was prior to the time that left-wing radical thinkers gained control of this large daily newspaper. The December 30, 1930, Washington Post stated:

"Through an ingenious combination of wheels within wheels an attempt is on foot to concentrate the influence of all Protestant churches of America in behalf of a political question now before the Senate. A 'commission on International Justice and Goodwill', apparently created by the Federal Council of Churches of Christ in America, and engineered by a skilled propagandist, now announces that an alarm is to be sounded throughout the country, calling upon all church members to bombard their senators in behalf of the so-called world court. In the name of peace and international goodwill the churches are to be drawn into a political agitation.

"The circular note accompanying the blank petitions which are distributed does not hesitate to make a misleading statement of fundamental importance in connection with the world court issue. It asserts that the reservations made by the Senate 'have been met by the protocols submitted by the President on Dec. 10, 1930. . .If action thus taken by the Senate after careful and thorough deliberation is now to be repudiated the foreign relations of the United States cannot be carried on.' This statement is so grossly misleading that it can hardly be the product of ignorance. It deserves the immediate attention of the gentlemen who have lent their names to the propaganda in order that they may not be criticized as deliberate participants in a scheme to delude members of the churches. Instead of meeting the Senate's reservations the formula now submitted to the Senate proposes to reserve the conditions imposed by the Senate.

"The Senate insisted that the World Court, without the consent of the United States, should not consider any request for an advisory opinion on any question affecting the United States. The formula now proposed would permit the Court to consider such requests notwithstanding the objection of the United States. A careful scrutiny by any church member will substantiate the fact here asserted. But the propagandist who is handling this plan to embroil the churches in this political question now tries to make it appear that if the Senate should insist upon its reservation it will be repudiating its action of January, 1926. He adds the preposterous statement that unless the World Court treaty is ratified, the foreign relations of the United States cannot be carried on. In other words, unless the Senate ratifies the World Court treaty the United States will find itself cut off from diplomatic communication with all other nations.

"Such propaganda, directed at church members who cannot be expected to make individual examination of the facts concerning the so-called World Court, is nothing short of a swindle. It is an attempt to take advantage of the peace-loving sentiment of citizens in order to push through a scheme to entangle the United States in a foreign political system. Every church member who received one of these circulars should take the time to study the question personally. He can soon verify the fact that clever propagandists are at work attempting to deceive him."

The so-called system of "International Law" of which we have heard so much during recent years is closely related to the world court question. On page 35 of the November 15, 1961, Presbyterian Life magazine we read:

"Christians must help to build a world community governed by law if mankind is to survive, the National Council of Churches World Order Sunday message declared. Read in many churches last month throughout the nation, the message stressed the 'urgent necessity' of a 'growing system of law, courts, and international institutions for peaceful

settlement and change. Within the framework of the United Nations or closely allied to it, Christians should help build, as rapidly as possible, a body of world law and effective international courts'. . .the message was adopted for the NCC by the executive board of its Division of Christian Life and Work on the recommendation of the Department of International Affairs. . .Foremost among 'necessary institutions' for bringing about this world of law is the UN, according to the message, but that organization is reaching a 'crucial point in its development'. . ."

It seems appropriate at this point to consider the question "what is International Law?" Actually there is no such thing as international law but many world-government minded people are looking forward to the development of a code of international law.

The creation of this code of international law is under the guidance of the International Law Commission which was set up under the provisions of Article 13 of the UN Charter which called on the General Assembly to "initiate studies and make recommendations for the purpose of. . . encouraging the progressive development of international law and its codification. . ." Who is in charge of this important operation of developing what our one-worlders call international law? The chairman of the UN's International Law Commission is Grigory Tunkin, who is also chief of the Treaty and Legal Department of the Ministry of Foreign Affairs of the Soviet Union. He is also a professor of international law at the Moscow State University and holds other responsible posts connected with "law" in this headquarters' government of the international communist conspiracy.

There was an article in the August 1961 UN REVIEW by Grigory Tunkin. This article was entitled "The Role of International Law in Strengthening Peace." In this article Tunkin pointed out the influence of the International Law Commission as follows: "Some of the drafts prepared by the Commission have been the subject matter of international

conferences convened by the United Nations and have constituted a basis for conventions. The 1958 Conference on the Law of the Sea elaborated and adopted four conventions on the basis of draft articles presented by the Commission. It is regrettable that up to now none of these conventions, though signed by a considerable number of states, has received the required number of ratifications. The Convention on the Territorial Sea and Contiguous Zone, for instance, has been signed by 44 states and ratified by nine; the Convention on the High Seas has been signed by 49 and ratified by 10; the Convention on Fishing and Conservation of the Living Resources of the High Seas, signed by 37, ratified by six; and the Convention on the Continental Shelf, signed by 46 and ratified by eight. The Conference of 1961, held in Vienna, adopted, on the basis of the draft presented by the International Law Commission, the Vienna Convention on Diplomatic Relations. This convention covers practically the whole of the part of international law which is often called diplomatic law. It has been signed by 39 states. . ."

This trusted representative of Nikita Khrushchev, and of the international communist conspiracy, indicated in his article that he was looking forward to an "increasing . . . role of international law in international relations." Unfortunately, misinformed clergymen and other misinformed Americans are looking forward to the same thing.

A confusing conglomeration of words has been thrown at us Americans for years regarding the desirability of international cooperation, including the development of international law. In order to get a clearer picture of what international law would be like, let us look at the real meaning of Soviet law while keeping in mind the fact that a trusted agent of the international communist conspiracy heads the UN's International Law Commission which in turn has the responsibility of developing this so-called international law. Here are a few choice quotes from the authoritative communist work on law entitled "Soviet State and Law.'

"Exposure of the crimes of the imperialist bourgeoisie is a typical task of Soviet jurisprudence . . . These monstrous and bloody crimes . . . are the worst characteristic of the U.S.A. . . . criminality . . . is manifested with the greatest force in the USA, which now represents the bastion of world reaction. The notorious 'American Way of Life' is a breeding ground of countless most repulsive crimes . . . Soviet jurisprudence, basing itself on the Marxist-Leninist theory, must deeply study and disclose the crime of American imperialism and all its manifestations . . . "[139]

In the above quote from "Soviet State and Law" we find a typical example of the type of twisted thinking that will influence the development of international law for which left-wing clergymen insist Christians should work. International law will be aimed at helping bring about the destruction of the United States and helping to bring our nation under the Iron-Curtain dictatorship of Nikita Khrushchev or whoever has succeeded him by the time this infamous task is completed.

Law as used by the leaders of the international communist conspiracy is merely another of many weapons to destroy freedom. During 1958, the Baltimore, Maryland Bar Association had Soviet official Menshikov speak to them on Soviet law. They could have learned much more about Soviet law by reading the communist work on "Soviet State and Law" from which we quoted above. Communist law is tied in with the twisted communist concept of morality which holds that anything is moral which helps bring about communism. Basing it on its broadest terms, communist law would make it a crime to oppose the communist conspiracy in any way. A code of international law developed in cooperation with international communist conspirators has absolutely nothing in common with the concept of law conceived by free men in the United States of America, and our nation has no business being involved in any operation such as the UN's International Law Commission headed by communist con-

spirator Grigory Tunkin of the Soviet Union.

A revealing insight into the nature of this world government which left-wing clergymen want Christians to help bring about was given in a statement by Dr. Donald Soper, Methodist minister from England, during May 1960. He was visiting in Toronto, Ontario, Canada at the time. Here is the report on Dr. Soper's remarks as reported in the Toronto Daily Star of May 21, 1960.

"Collapse of the summit talks means Canada and Great Britain must disarm unilaterally. So says Dr. Donald Soper, who recently finished a two-week tour of the Maritimes and Ontario. 'Even if the Russians come over, what of it?' he asked. 'I would infinitely rather have to face Communists in this country or in Britain than face a third world war.'

"Weapons in both countries are a curse, a nuisance and an unmitigated danger, he told a dinner meeting of Toronto clergymen and union officials. 'We must search for world government and we must face the fact that Khrushchev will be the first president.' " This is indeed a frank admission of the nature of the world government with which we will be confronted if those propagandizing for it achieve their goal.

Running hand-in-hand with the promotion of the one-world idea by churchmen has been their promotion of the Ecumenical Movement. The late Metropolitan Nicolai, former Soviet Secret Service Police agent whom we discussed in chapter 6, expressed approval of the Ecumenical Movement in a message of greeting to participants in the meeting of the Central Committee of the World Council of Churches held at Rhodes, Greece, during the summer of 1959. In this message, Metropolitan Nicolai said:

". . . I take with great pleasure this opportunity to address to the meeting of leading workers of the ecumenical movement a word of welcome, sympathy and good wishes. I greet the members of the central committee of the World Council of Churches first of all as champions of Christian

reunion. We Orthodox Christians are in great sympathy with the ecumenical movement because we believe that our western brothers honestly aim at overcoming the destructive separation in faith . . . We Christians must stand above the political contradictions of our time . . . "[140]

During the December 1960 meeting of the General Assembly of the National Council of Churches in San Francisco, Dr. Eugene Carson Blake, Chief Executive Officer of the United Presbyterian Church in the U.S.A., proposed that his own denomination, the Protestant Episcopal Church, the United Church of Christ and the Methodist Church discuss a plan of organic union which he proposed.

J. Erwin Miller who was installed as the National Council's new president during this San Francisco meeting told the assembly. "The most remarkable development of this assembly has been the widespread acceptance of the urgent necessity of the churches coming together in more than a cooperative sense." [141]

During the week of August 16 - 23, 1961, approximately 2000 young church people attended the first North American Ecumenical Youth Assembly which met at the University of Michigan in Ann Arbor. This meeting was sponsored by the National, Canadian, and World Council of Churches and by the World Council of Christian Education.[142]

According to the National Council's publication "The Interchurch News" (August-September 1961) "For seven days the high school and college students from widely varying geographical and theological backgrounds gave and sustained a number of shocks." One of the shocks was a number entitled "He Was a Flop." According to Newsweek Magazine of September 4, 1961, this song was sung by a suave young Madison Avenue type to an equally natty friend. Some of the words were as follows:

"He was a flop at 33!
His whole career was one of failure and of loss.
We've fought our way up to the top;

We're both established as successful men of worth;
So the thing that puzzles me
Is why that flop at 33
Is called the one successful man to live on earth!"

Newsweek magazine had the following to say regarding the reactions to this and other so-called shock treatments at this Ecumenical Youth Assembly. "As one might have expected, reactions to this mocking irreverence were mixed. A Japanese youth director was 'shocked that American young people would resort to such a performance as this.' A Chicago member of the African Methodist Episcopal Church 'couldn't really appreciate it. There were so many carnal things in it.' But others were honestly moved . . ." From this sampling it seems unlikely that there will be much room for traditional Christianity in the Ecumenical Church.

If the church policy makers who are working for the one-world, one-church objectives succeed, it will mean not only the end of freedom of religion in the United States but also of all freedom. The rulers of one world and one church would not tolerate dissent. They could stay in power only through force. Let us remember the advice of Dr. Donald Soper, radical Methodist minister from Great Britain that "we must face the fact that Khrushchev will be the first president" of the world government.

CHAPTER SIXTEEN

COMMUNISM IS NOT A POLITICAL ISSUE

Ministers of the gospel who actively oppose the international communist conspiracy, and try to bring to light the facts about its operations, receive complaints periodically concerning their activities on the ground that they are meddling in politics. We have received numerous such complaints verbally and in writing during the years of our fight against this satanic conspiracy to destroy our nation. Many Christian pastors and laymen have been convinced that it is wrong for Christians to expose or oppose the communist conspiracy in any way.

People who oppose opposition to communism in churches have been deceived into considering the communist conspiracy as a political issue. This is wrong. Communism is a moral issue, not a political issue. Communism denies the truth of God and deprives man of freedom. These facts alone make it a moral problem which needs to be opposed on moral grounds. Informed Christians make the best opponents of this ruthless enemy of mankind.

As we have pointed out earlier in this book, millions of Christians have been murdered, persecuted, and condemned to the unbelievable miseries of communist slave labor camps. If there are any human beings left on this earth who need prayers and the attention of thinking Christians, they are the victims of this cruel, inhuman, satanic conspiracy known as communism. This asinine theory of communism, being in the realm of a political issue, is carried to such extremes in many of America's churches that no prayers are offered for the unfortunate victims of the communist conspiracy.

Essentially, church people who say Christian pastors should not expose the facts about communism or oppose this conspiracy are contending that we should not exalt the truth of God above the materialistic errors of man. Essentially, they are arguing that we should not exalt freedom above slavery.

Ample reasons for Christian clergymen to engage in

realistic opposition to the communist conspiracy have been given in the testimony of a number of refugee pastors from communist enslaved lands. For example, the testimony of four refugee pastors from Red China and a Korean Presbyterian layman before the Committee on Un-American Activities of the House of Representatives on March 26, 1959, was filled with compelling reasons for Christians to oppose this satanic conspiracy. In chapter 7 of our book we quoted briefly from the testimony of Rev. Peter Chu Pong describing what happened to true Christians in China.

Persuasive reasons why Christians should oppose the international communist conspiracy and reveal the facts about it in every way possible were brought out in the testimony of Kyung Rai Kim, Presbyterian layman from Seoul, Korea, before the House Committee on Un-American Activities. Here in part is what Mr. Kim said:

"More than 95 per cent of the Christians in Northern Korea have escaped to Southern Korea since the Korean War. Before the liberation in 1945, Northern Korea had 1,500 Protestant churches, but there is none there now. There are 116 church buildings remaining, but they are not Christian churches. In 1945 in Southern Korea there were only 1,200 Protestant churches. Today there are 4,200. During the Korean War the Communists killed 1,650 ministers and shot more than 1,600,000 Northern people including 125,000 Christians . . . There are no true Christian churches in Northern Korea since the 1945 liberation . . . There are churches, but they are Communist-run churches . . . In Pyongyang, in 1946, an educational ministry was developed to do away with the Christian churches. The educational ministry sent secret police during worship services to hear the ministers preach. The ministers who preached the gospel of Christ were accused of being against the government. Later they were shot. The government made public examples of the ministers by torturing them. An evangelist friend of mine, Lee Chang Whan, was killed . . . In the winter of 1948, he

was killed by the Communists, because he was going to print the Bible. He was trying to publish the Bible in secret because there was no freedom for Bible publishing under the puppet regime. The Red police stripped him naked, bound him, and put him into an empty water pool. It was 17 degrees below zero that day. They filled the pool solid. My friend froze to death in 30 minutes. Then the police exhibited his body to the people.

"A lady evangelist, Kim Keum Sun, was tied between two horses. Then the horses were sent running in different directions. This happened in 1951. Through terrible persecutions such as these, the Communists made the people afraid to be Christians and to go to church. Kim Keum Sun was guilty of not letting a portrait of the chief of Northern Korea be placed in her church.

"In January 1951, 250 pastors were killed by the Communists on the same day in the same place in Hong Jai Dong, Seoul, Korea. The Red police made holes through the pastors' hands with an ax and bound them hand to hand with an iron thread, and they shot them. In February 1951, at Won Dang Church, Chen Ra Nam Do Province, Red soldiers burned 83 Christians with gasoline . . . We Korean people in the Korean churches know what communism is. Many American Christian leaders do not know what communism really is . . . "[143]

How can any thinking Christian suggest that fellow Christians should ignore the communist problem when Christians in other lands have suffered such terrible persecution and torture at the hands of the international communist conspiracy. There are many examples of such persecutions in addition to those given in this book. Furthermore, there have been similar persecutions of people from other religious faiths. The communists intend literally to eliminate God from His throne in Heaven. Let Christian Americans remember the cold, brutal fact that communism is not a political movement but it is organized atheism on the march. Communism

is a criminal conspiracy aiming at the overthrow of our government by force and violence. The only alternative to this in the communist mind is if we surrender to their tyranny peacefully.

Rev. Paul C. Neipp, pastor of Our Saviours Lutheran Church, Ridgecrest, California, summarized the situation very vividly as follows: "Let this then be clearly understood by every Christian and every dedicated American. COMMUNISM IS NOT A POLITICAL PARTY! Communism is treason. Communism is slavery! *Communism is total tyranny!* Communism is revolution! Communism is atheism on the march! And every pastor throughout our land should not hesitate to preach against communism from the pulpit. In fact, not to do so at a time like this is being guilty of a serious sin of omission."[144]

Apparently, hardened communist conspirators can commit atrocities such as we have described without their consciences being unduly disturbed. The reasoning behind such atrocities go back to the communist concept of morality which we explained in chapter 1. We explained the depths of evil to which the communists sink and still consider themselves acting morally. Their concept of morality is that anything is moral as long as it helps the cause of communism.

As we pointed out in chapter 1, Karl Marx went so far in the Communist Manifesto as to call for abolition of the family. From this point he went on to say, "On what foundation is the present family, the bourgeois family, based? On capital, on private gain . . . The bourgeois family will vanish . . . with the vanishing of capital. Do you charge us with wanting to stop the exploitation of children by their parents? To this crime we plead guilty . . ." Here again is another overwhelming reason why Christians should oppose the communist conspiracy actively and vigorously. As a step on the way to wiping God out of the heavens, the communists plan to destroy the institution of the family which was started by God at the beginning of life on earth.

The fact that the communist conspirators have gone within the churches to work for destruction of the churches adds much more weight to our position that clergymen have a duty to expose and oppose this satanic conspiracy. In the Soviet Union, churches are controlled by the Soviet Secret Police. If they do not serve their communist masters, they are put out of business. Certainly this is a deception of satan which should be explained to church people by their clergymen. American church members should know that the communist agents sent from communist enslaved lands disguised in clergymen's robes are not really Christian pastors but are communist agents. It is the duty of their clergymen to so inform them and doing this is not "meddling in politics." Those clergymen and radio preachers who refuse to inform themselves of the documented facts on this important matter, and in turn to pass these facts on to their church members and radio audiences, are neglecting an extremely important duty. Through such neglect they allow their people to be deceived by one of the great satanic delusions of history.

During this strange era in American history there have actually been preachers of the gospel who claim that Christianity and communism have points of similarity. Of course, this is absolutely false. Communism and Christianity are direct opposites. They have nothing in common. Their basic objectives and ideology are entirely at odds. Christian pastors who claim otherwise are betraying the Christian faith. Christian pastors who know better but do not so inform their congregations are equally guilty of betraying the Christian faith.

Communism offers gullible human beings an animal Utopia on earth provided they give up their freedom and submit to what the communists call "the dictatorship of the proletariat." The communists promise to give something to people from the production of others. Of course, most of these gifts and the promised Utopia never come. Communism always turns out to be a tyranny in which the masses

of the people live in abject poverty which their communist slave masters live in luxury.

On the contrary, Christianity exalts the individual. Each person has the freedom to choose for himself or herself. They can accept or reject the gift of salvation from God. Under a government based on Christian principles people can fail or succeed according to their own initiative and ability. Christianity stresses charity from the individual through his own good will and compassion for his less fortunate fellow man. Communism would have this done by government force. However, as we have pointed out in this chapter and throughout the book, the charity never comes. In its place comes the most terrible tyranny ever known to mankind. Everything of material value goes to communist leaders and a few favored Communist Party members.

Christian clergymen owe their congregations a duty to point out these basic facts of comparison between communism and Christianity. Clergymen owe a duty to God and to the people who depend upon them for guidance to point out to the people the tremendous deception involved in communist and socialist materialistic promises. Even if such promises were fulfilled, which they are not, this deceptive ideology of getting something for nothing from your fellow citizens is a delusion and a snare.

The Ten Commandments direct Christians "Thou shalt not Steal" (Exodus 20:15). If a person places a gun in the ribs of another person and forces him to turn over his money, this is stealing. If a person hires someone else to hold up another person and take this person's belongings for the benefit of the one doing the hiring, this is also stealing. However, people can vote for unscrupulous politicians who go into office on the promise to give people something by taking from their fellow taxpayers through government coercion and this is considered perfectly honest. In this age of a declining America, there is a desperate need for courageous clergymen who will inform themselves and in turn

inform their congregations of the potential evil inherent in following the philosophy of getting all you can out of government. Government has no source of funds. That which is promised to you by unscrupulous politicians has to come from your fellow taxpayers and the government can take it only by the implied threat of force. If anyone thinks force is not involved, just let him or her try to avoid paying their income tax because of the wasteful use to which much of their tax money is put. They will soon find out that force is involved.

One of the accusations often heard against us Christian ministers who oppose communism is that we are negative. In order to be "positive" we are supposed to offer suitable alternatives to communism. We are told that we are always against things and should be for something instead. This positive-negative idea is one of the most deceiving lines of generalized thinking which is loose in the minds of Americans today.

In the first place, who determines what is positive and what is negative? If you are against wasteful big government spending and socialistic controls over the lives of the American people, you are classed negative by left-wing thinkers. Conservative minded people consider a man positive if he stands up for the American constitution and against these socialistic encroachments. If a person is for controls over the subversive activities of communist conspirators, left-wingers consider him negative. We consider that to be positive.

If you favor a realistic view toward the enslaved victims of communist tyranny, you are negative according to the left-wing standard. However, by the standard of the informed anti-communist this is being positive.

Our nation's constitution promotes a positive program of freedom through a program of limiting the power of the Federal Government. In many quarters this would be considered negative today. Left-wing liberals, who have been busy

for years tearing down the freedoms left us through our constitution, are negative according to my way of thinking. However, they would consider as negative thinkers those of us who believe in the letter of the constitution left us by our founding fathers.

Consider the Ten Commandments. Read them over and you will find that they forbid mankind from engaging in sinful activities. According to the left-wing liberal standard of today this is negative. Let us not be deceived by this talk of positive and negative. What is positive to one person will be negative to another and vice versa. Whatever its origin may be, this positive-negative line of argument tends to eliminate or hamper opposition to the communists and other forces which are gnawing away at the foundations of American freedom.

In our Holy Bible, Jude exhorts us to "earnestly contend for the faith, which was once delivered unto the Saints." An important aspect of contending for the faith is warning church people of the evil forces which are working diligently to destroy the faith, to destroy all freedom, and to place them under the same brutal tyranny which grips many Christians today. To contend for the faith means to strive for it, in other words, to fight for the faith once delivered unto the Saints. It is hard to see how any Christian minister could contend that laymen and pastors should ignore the largest, strongest, and most evil force which seeks to destroy the Christian faith.

On a number of occasions people behind the iron curtain have pleaded to Americans to consider seriously their plight. In an eye-witness report on the Hungarian bid for freedom during 1956, newspaper correspondent Edward C. Burkes told about several people in Budapest running out to the car in which he was riding with their hands held up in praying gesture. One of them fell to his knees in a fervent appeal for help for his suffering nation. [145]

A tragic warning from behind the iron curtain was re-

vealed in an article entitled "Behind The Iron Curtain," in the July 1954 American Mercury magazine. In this article the author, Mr. Alan Set, printed a translation of a letter smuggled out from Poland. The letter was written by a 48-year-old widow who taught history in high school before World War II. The letter was addressed to her brother, a former officer in Gen. Anders' army.

In this pitiful letter the lady described to her brother the terrible agony of living under communist slavery. After describing the fate of her two daughters, one of whom the communists killed and the other who was taken over by the Soviet Secret Police, this distressed mother wrote: "Why am I writing you this? Because, for heaven's sake, in the name of Jesus Christ, don't you people abroad realize that something horrible is happening, something which did not happen ever before! Human soul is being murdered, slowly, day by day, month after month, year after year—until one day there will be no human soul left, only soulless bodies ready to go on murdering and murdering, just for murder's sake. "What are they waiting for, your Churchills and Eisenhowers? Do they really believe, as the B.B.C. was saying the other night, that some sort of co-operation, or as they call it 'coexistence,' might be established between your world and the world of the murderers in the Kremlin? Do they believe that those murderers, once they feel strong enough, will hesitate for one moment before pulverizing your cities and industries with the H-bomb (which you have been foolish enough to let them steal from you), and then to unleash their millions of soulless hordes to accomplish their only goal—the conquest of the world! For heavens sake, have you gone mad? Are all of you completely asleep? Do you not realize that every passing hour brings us closer to the end?"

The appeal of this Polish mother, of the Hungarians, and of other suffering people behind the iron curtain should be pounded into the minds of unthinking Christians who contend that communism is a political issue which should be

ignored or dealt with frivolously in so called positive programs. Christians have a duty to disseminate the facts about communism whether doing so is called positive or negative. Neglect on our part has helped bring about the plight of many of the millions suffering under communism. Let all Christians pray daily for the unfortunate victims of communism and do all we can to get the truth out to a sleeping, brainwashed America so that this land of ours, the last bastion of evangelical Christianity, can remain free as a base for sending the gospel around the earth until our Lord Jesus Christ returns.

CHAPTER SEVENTEEN

SIGNS OF AWAKENING IN THE CHURCHES

There has been opposition from within the churches to the dangerous political activities and pronouncements of left-wing clergymen from the beginning of such activities. This opposition has been so scattered and weak that it gave comparatively little trouble to the political-minded church leaders. However, during 1960 a definite increase in the opposition from within became evident. Even though the left-wing protestant hierarchy is still definitely in power there have been signs of awakening in the churches and this protestant hierarchy has become concerned. This development is encouraging to those who believe in the traditional American freedoms left us by our nation's founding fathers, and in the heritage of our Protestant faith.

The new opposition arising from within may make it harder for the clerical powers to smash their opposition within the large denominations through some of the methods used in the past. One example of the methods used in the past is the case of Rev. Blake Craft.

In his paper named "One Methodist Voice" Rev. Craft printed the facts about communist and socialistic influence in the Methodist church. As a result he was brought to trial before a Methodist church "court" during June 1954. In describing his "trial," Rev. Craft said that a thirteen-man jury was selected from 21 preachers named by the bishop's cabinet. He said that he was not sent a copy of the charges first, in spite of the law of the church requiring it. He was given a copy of the charges as he went to the speakers stand during the annual conference to oppose the resolution bringing him to trial. That was about noon on June 23, 1954, and his "trial" started at 2:30 that afternoon.[146]

Rev. Craft was not allowed time to prepare his defense. In the absence of his chief counsel the church powers would not permit a layman friend to help him because his friend was not a minister of the Methodist church. Rev. Craft said that there was no law in the discipline of the Methodist

church which states or infers that a Methodist layman could not serve in this capacity. [147]

Here in part is what Rev. Blake Craft of Clayton, Georgia, has to say in an article, about his own trial.

" . . . I have been put through a trial and found guilty and suspended, because I offended some of my brethren in my expose of dangers which threaten both our glorious Church and country . . . As long as one Methodist preacher can be subjected to trial on accusations which have no basis in the discipline, but are only objectionable to some preachers, no preacher who might offend some of his brethren is safe from persecution . . . No Methodist preacher or any group of Methodist preachers has either the legal or moral right to call his brother to answer in a church trial for anything other than the violation of Church law.

"There is no place in a Methodist Church in the twentieth century and in America, for such a trial to which I have been subjected. It is inconsistent that in the same Church one Methodist preacher can belong to the Communist Party, a bishop can have a tie-in with the Communist Party, another Methodist preacher can be arrested for illegal picketing, a magazine writer can advise young Methodists to sabotage war plants, a Church school editor speaks against our economic order of free enterprise, a vice-president of National Methodist Youth Conference goes to federal prison for evading the draft and a theological professor can poke fun at the doctrine of the Virgin Birth—and they all go scot free, but Blake Craft is jerked up and tried because he exposes the official behavior of a few Methodists which he believes is detrimental to the Church he loves and has served for twenty-five years."[148]

If the ruling left-wing clerical powers in Protestant churches try to handle the pastors and laymen who have been awakening to the facts since early 1960 as they handled Rev. Blake Craft they may find their "courts" slightly overloaded. If we go back to 1958, before this noticeable

increase in opposition to these ruling powers, we would find that they may have to pick on a number of patriotic women in their denomination who are affiliated with the Daughters of the American Revolution. In their 1958 national convention the DAR passed a resolution opposing the "Political, Economic, and Socialistic One-World Activities of the National Council of Churches of Christ in the U.S.A." because such activities were "destructive of the basic Christian principles upon which the church was founded." They called upon members of the DAR to "recognize the doctrine of collectivism as a very real menace to the survival of our Christian church."[149]

At their monthly meeting during March 1960 the Spring Branch Christian Church of Houston, Texas, passed a resolution calling for appointment of a committee of laymen to conduct a survey and a study of the National Council of Churches, World Council of Churches, Texas Council of Churches, and the Houston Council of Churches.[150]

At the conclusion of their study, the council study committee of the Spring Branch Christian Church issued a printed 22-page report with twelve additional pages of exhibits on the National Council of Churches. The report was accepted and adopted by the general board of the church. Here are a few excerpts from this report.

"The important thing to keep in mind is that our congregation did not vote to join either the World or National Councils. This decision was made for us by our National leaders. The only choice that we, as a church group, have is whether or not to cooperate with them. A single church congregation has no role or voice in either the National or World Councils . . . The policies and plans of the National Council of Churches, as now constituted and directed, are not in accordance with the faith and practices of the Spring Branch Christian Church. Many of the statements and pronouncements forth-coming from the National Council have been of a serious political nature and directed toward the Federal

Government. . .

"We believe that the National Council attempts to influence the thinking of our National Legislators toward Socialistic action through the Council's policy statements and pronouncements. The National Council is led and directed by a small group of religious professionals who have tended to utilize the Council as a political pressure group. . .As presently constituted, the rank and file members of the Church have no voice in what the National Council does and says . . . "[152]

An Associated Press dispatch of February 8 published in the Tulsa World February 9, 1961, reported that "A Baptist pastor resigned Wednesday from a church council after accusing it of passing a resolution 'which gives comfort to those who aid and abet the Communist conspiracy.' " The pastor concerned was Dr. Curtis Nims, pastor of the First Baptist Church of San Francisco, California. The resolution mentioned was one passed by the Northern California-Nevada Council of Churches questioning the accuracy of the film "Operation Abolition." According to the AP dispatch Dr. Nims said, "Having been present during two days of the hearings of the committee last May, I believe the film presents a fair representation of the deplorable events surrounding the City Hall riots."

News from Phoenix, Arizona, during February 1961 showed further signs of increased opposition by pastors in National Council affiliated denominations to the National Council's strange political operations. Dr. Charles S. Poling, interim pastor of the First Presbyterian Church in Phoenix, told his congregation, "The National Council of Churches . . .has allied herself with Communist fronts and advocated ideologies and sponsored movements directly opposed to our free way of life and republican form of government. All too frequently she has been seen marching with forces of communism."[153]

One of the most thoroughly documented and effective

actions in the rising opposition to the ruling powers of the National Council of Churches during 1961, was the report of the Vestry Committee of the St. Marks Episcopal Church in Shreveport, Louisiana, which was published during May 1961. The Vestry Committee was appointed by the rector of the church as a result of a resolution adopted by the Vestry of the church on June 13, 1960. They conducted an intensive study into the National Council of Churches for about ten months. The patriotic members of this Vestry Committee have done a great service to their country and the churches of America by distributing many copies of a booklet containing this report. At the time of preparation of this book, copies of this report were still available from the St. Mark's Episcopal Church Shreveport, Louisiana, for 40c a copy. Quoted below are a few excerpts from the findings of the vestry committee published in this report.

"The NCCCA (National Council of Churches of Christ in the United States of America) has far exceeded its rightful role in speaking out, as the official voice of Protestantism in America, on such controversial issues as federal aid to education, the right-to-work laws, the ethical considerations of the steel dispute, the seating of Red China in the United Nations, etc. The NCCCA, although not communistic, has been an aid to the communist conspiracy. It has been hypocritical in assailing 'guilt by association' and 'name calling' in one breath and employing it in the next. . .The NCCCA is in fact, if not in theory, dominated by a hard core of professionals, some of whom have never done pastoral work. We believe they may consider themselves leaders of what they would like to consider as a super church. They deliberately destroyed the Lay Committee of the NCCCA because the NCCCA could not effectively spread its propaganda with such a loud dissonant voice from within. We are of the opinion that there is something basically wrong with a religious organization which cannot bear to have within its framework a highly responsible group of the laity simply because

it disagrees with the dominating clergy.

"It is wrong for the NCCCA to carry out lobbying activities with the federal government at all, and it is particularly erroneous for it to do so as the professed voice of Protestantism. . .the NCCCA by its actions is splitting the churches wide open. We believe that it is doing much more harm than good; that its actions will restrict the attracting of new members to the church; that it will alienate and is now alienating many of the now faithful parishioners; that it is creating disastrous dissension in all Protestant Churches. We know for a fact that it is wreaking such havoc in individual churches that meeting of budgets is being impaired, and that life-long friendships between laity and clergy, and between laity and laity, are being strained.

"In summation, we conclude with firm conviction and only after long study and prayer, that the National Council of Churches as it is presently constituted and operated, is a harmful and highly dangerous institution."[154]

Early in 1961, Rev. John R. Leatherbury, rector of St. John's Episcopal Church in Fort Worth, Texas, apparently reached the point of absorbing about all he could take of the National Council of Churches' theological aberrations, and its left-wing activities and pronouncements. As a result he gave an inspired, thundering sermon in his church on April 23, 1961, that reverberated across America. Here are a few excerpts from that sermon.

"We got into the National Council of Churches of Christ in 1950. The National Church took us in without consulting the various parishes or priests. We didn't have a chance to vote to get in. We don't have to vote to get out. There seems to be the suggestion that the only way that we can get out is that we must 'memorialize General Convention' to let us out. THAT IS NOT TRUE. . .It is very hard to give an impartial appraisal of people who are tearing down my God and my Jesus! I HAVE HAD ENOUGH OF IT! I don't plan to ask the Bishop to get me out of the National

Council of Churches. I PLAN TO TELL HIM I AM OUT OF THE COUNCIL OF CHURCHES. . .If withholding our money is the only way we can come out of the NCC then we will withhold our money. BUT WE *ARE* COMING OUT!"[155]

On May 2, 1961, Fulton Lewis, Jr., made Rev. Leatherbury's sermon the chief subject of his news commentary program. Mr. Lewis quoted at length from the sermon. As a result Rev. John R. Leatherbury was flooded with telephone calls, telegrams, and letters supporting his courageous stand against this powerful ecclesiastical organization. According to the Fort Worth Star Telegram Newspaper of May 7, 1961, Rev. Leatherbury said, ". . .I'm convinced that there is a vast groundswell among the people—a groundswell of revulsion against the vicious thing that is the National Council."

Other Episcopal Churches followed Rev. Leatherbury's action with similar firm stands for the truth. On the night of June 12, 1961, St. Luke's Episcopal Church of Bartlesville, Oklahoma, passed a resolution calling for withdrawal from the National Council of Churches. The resolution was approved 63 to 4 by members of the church. It accused the National Council of 'making no attempt to determine the viewpoint of its member denominations, yet implying that it is the official voice of 39 million church members." It also criticized the Council for "lobbying activities before . . . Congress in fields of economic social and political controversies."[156]

Rev. T. Robert Ingram, rector of St. Thomas Episcopal Church in Houston, Texas, was quite blunt in expressing his opinion of the National Council of Churches during May 1961. An article in the Houston Post May 27, 1961, reported on Rev. Ingram's outspoken opinion as follows:

"The National Council of Churches is a gigantic beehive 'loaded with Communist sympathizers,' the Rev. T. Robert Ingram, rector of Saint Thomas Episcopal Church, charged Friday in an attack on the council.

"Speaking to the Houston Salesmanship Club, the Rev. Ingram said, 'If you have ever been caught in a swarm of bees, you know that the more you swat at individual bees the more you get stung.' He said disagreeing with the doctrines of the National Council of Churches is the same way. He called the council's protectors ruthless and merciless. But, as the bee keeper uses the queen bee to control the swarming hive, so must people find and use the queen bee of the NCC to control the church group.

"One worldism is the queen bee of the National Council of Churches,' Ingram said. He said the whole problem of the council is its efforts toward world unity. 'They want one world government, and to get it they must first have one-world church,' Ingram said.

"Asked about Communists in the church organization, Ingram said, 'Satisfy yourself. I'm satisfied that the place is full of them.'

"Ingram, rector of Saint Thomas since 1953, said he became familiar with the church organization when he attended the meeting of the World Council of Churches in 1948. He said he was working as a reporter for the Boston Globe and attending an Episcopal seminary at that time and was naturally sympathetic toward the group. He said the more he learned about both groups the less he liked them.

" 'I decided they were not a good thing and did not want to be a part of it,' Ingram said. 'But you don't have the privilege of just not being a part of the National Council of Churches; you go along or get stung,' he said. . .

"He said the NCC was controlled by a small group who allowed no resolutions to be passed unless they agree with them. He said these leaders 'don't believe Socialism, Communism and other forms of one-worldism are in any way repugnant to Christianity.

" 'Are they Communist sympathizers?' he asked. 'I think they are.'. . ."

Signs of awakening in the large Methodist denomination

also appeared around our nation during 1961. The Omaha Nebraska, World Herald of May 22, 1961, reported on some of this opposition as follows:

"Political activities of the Nebraska and National Councils of Churches were attacked at a meeting Sunday of Methodist lay leaders and church officials from the Lincoln area. Dwight L. Clements, representing the Methodist Church at Elmwood, charged the state and national organizations have exceeded their scope in taking stands on such issues as state fair-employment-practices legislation and the admission of Red China to the United Nations.

"He said the Methodist Church, largest denomination supporting both organizations, likewise 'has exceeded the scope of its proper function and confused and insulted substantial numbers of its members who may find themselves at variance' with the views espoused.

" 'I feel that positions taken on political subjects by the Methodist Church should be strictly limited to questions of a compelling moral and spiritual basis.' Mr. Clements, a banker, told the group. 'I am concerned that I cannot contribute to my church without that money being used to promote a different ideology,' he added.

"About 50 persons attended the meeting at Lincoln's St. James Methodist Church. Eleven were from the Elmwood congregation . . . "

During 1961, members of the First Methodist Church of Shreveport, Louisiana, became alarmed and concerned over "the Red-tinged social and political activities of the BOARD OF CHRISTIAN CONCERNS of THE METHODIST CHURCH."[157] As a result, a group of members of this church concluded that it was their Christian duty to examine carefully, thoughtfully, and realistically the activities of this Board of Christian Social Concerns of the Methodist Church. This panel of nineteen laymen included nine members of the official board of the First Methodist Church. Two of these official board members were also on the board

of trustees of Centenary College. There were five church school teachers on the panel, four of whom were also official board members. At the conclusion of their study, the panel decided to publish the results of their findings. The findings were published in booklet form during January, 1962. Here in their own words is what the panel had to say regarding their study and decision to publish results of the study.

"The results of this study shocked and alarmed the members of the group, just as we believe it will shock and alarm members of the Methodist Churches throughout the nation, as well as loyal Americans everywhere. After many hours of earnest soul-searching, this Panel of Methodist Laymen felt that it was their responsibility as Christians to publish the results of their findings. In this way, members of the Methodist Churches of the nation would have an opportunity to assess for themselves the documented evidence of the un-Christian political activities in which the BOARD OF CHRISTIAN SOCIAL CONCERNS has been, and is now, engaging.

"The men who direct the activities of this Board are in a position, because of their prominence and prestige, to distort the thinking and influence the activities of unsuspecting members of the Methodist Churches throughout the nation. This influence is also being felt in legislative and executive bodies of our nation and the United Nations. The vast and varied channels of communication and control available to them creates a serious condition which, if not corrected, can do irreparable damage to our Church and nation."[158]

This excellent and thoroughly documented 56-page report in booklet form was available at the time this book went to press from Methodist Panel, 1407 Petroleum Tower, Shreveport, Louisiana, at 40c a copy. It should be read by all open-minded Methodists who wish to consider the cause of freedom for church and country above the cause of blind loyalty to the powerful clerical ruling powers in the Methodist Church.

It must have been a shocking development to left-wing clerical leaders around the earth, when one of the prominent figures in the ecumenical movement spoke out quite clearly on communism during 1961 and warned church leaders of the tragic mistakes they are making in their attitudes towards communism and towards anti-communists. This prominent theologian was Professor Emil Brunner of Zurich, Switzerland. His warning about the menace of communism was published in the May 28, 1961, issue of the Swiss Publication NEUE ZURCHER ZEITUNG.

In his article, Professor Brunner pointed out that communism diverts interest and attention from the main issue which is the slow advance of communism throughout the earth through the staging of ever-new crises. Further on in his article, Professor Brunner warned of the success the communist conspirators have had among the churches in the following words.

". . .Most alarming is the success they have gained in World Protestantism. . .The opinion became widespread that anti-Communism is a sterile position unworthy of a Christian; that one has to 'remain in communication with Communism.' Moscow's peace propaganda was accepted inasmuch as the church has to, of course, be 'for peace.' With great passion it accepted and made its own the 'fear' of the atom catastrophe, which Moscow propaganda is constantly spreading. This was done by falling for the Communist trick of equating nuclear armament with willingness to wage an atomic war and making the West responsible for it. . .All this while ignoring the fact that that segment of Europe which is still part of the free world owes its very existence, above all else, to this very nuclear armament of the West which had never been put into action. Whoever warned against unilateral nuclear disarmament. . .was pointed out as an enemy of Jesus Christ. It was made a cornerstone of supposed Christian thinking that West Germany or Western Europe should be neutralized, and the reception of Red

China into the United Nations a demand of justice—the same China which had just raped Tibet and was constantly making warlike advances into remote parts of India. . ."

Professor Brunner went on in his article to warn the churches of the folly of inviting into the World Council more and more churches which could "only send delegates subservient to the communist state." He pointed out that this position was quite contrary to the position taken in the past concerning delegates of churches subservient to Hitler. Professor Brunner said that it came about that in the ecumencial councils there was a "growing alignment with communism with constant stress and effort to learn to understand each other in a brotherly fashion." Professor Brunner pointed out the folly of what he called the "Cleveland Message" in our country in which the great danger of an atomic war was pictured so dramatically, and as Professor Brunner pointed out so clearly, "the equally great danger of communist world domination was not mentioned at all." The Cleveland Message of which he spoke was the message from the Fifth World Order Study Conference which we discussed at length in chapter 7 of this book.

Professor Brunner indicated in his article that he was concerned deeply over the lack of a will to resist in the churches of the United States. He said that defeatism was being preached as the Will of God and went on to say ". . . And so the poison which paralyzes the will to resist, something the American people had been immune to up to now, is becoming virulent in America, too. Thus the church, without at all being communist, is unwittingly doing the work of communism. Should we citizens of Switzerland be astonished by this when also Swiss clergy and theologians publicly take the position in growing measure that the values of the so-called Christian civilization are not worth defending, that maybe this decadent culture is ready to fall? Clearly the only person who would make such a statement is he who has never asked himself the question as to what the victory of the

communist system would mean . . . What this tyranny would be like after the defeat of all the powers working against it, when it could freely wreak its will, we cannot even comprehend in all its horror. . ."

In his article, Professor Brunner recognized that Christianity is a major target of the international communist conspiracy's evil plot against mankind. He warned that under communism "all traces of Christianity. . .all the means by which Christianity is spread—and. . .all Bibles. . ." are destroyed. Professor Brunner called attention of the mistaken church leaders to the fact that there are still powerful forces of opposition behind the Iron Curtain. He reminded them of the uprisings of the workers in East Germany, in Poland, and the rebellion of the Hungarian nation. As all informed readers know, these facts are forgotten by the majority of church leaders in our nation and throughout the world. Almost this entire book is a documentation of this contention. Open minded readers will know by now that our point was proven.

Here is another important excerpt from Professor Emil Brunner's article in the May 28, 1961 issue of the Swiss Publication NEUE ZURCHER ZEITUNG, "Because the people of the West still live in a world where thinking for oneself and expressing these thoughts are a matter of course, they are incapable of imagining a generation of humanity so completely inhuman. For this reason they still permit themselves to defame anti-Communism as willful, inhuman and an unchristian attitude, and even indulge in the luxury of fighting anti-Communism. It is indeed high time to awake from this madness, and to rise up so that we may protect mankind, ourselves, our children, and our grandchildren from this ghastly end which will nullify the fruits of all history of man."

May God grant that many thousands of clergymen and millions of laymen around the earth will heed this imperative warning by Professor Emil Brunner of Zurich, Switzerland. Undoubtedly his warning is by far the most important

bit of truth to come from within the ecumenical movement.

The left-wing hierarchy in the National Council of Churches was undoubtedly shocked further when Dr. Norman Vincent Peale, a long-time supporter of the Council exposed the methods of their political activities quite clearly in his book, "The Tough-Minded Optimist," which was published during 1961. Dr. Peale pointed out that he was a ringleader in this technique of issuing "Pronouncements. . ." back in the 1920's when he was a young graduate of Boston University School of Theology. He told of how he and others would get together and plot how they could "shove left-wing resolutions through conference sessions and ultimately have them issued as 'pronouncements' of enlightened thinking and give the impression they were the united opinion of the whole church." Dr. Peale explained how the pronouncements were couched in pious language and solemnly identified with the "Will of God." He explained their technique of interspersing high-sounding phrases such as "Christian ideals," "teachings of Jesus," "social passion of the Prophets," and other such phrases throughout the pronouncement.

On page 244 of his book, Dr. Peale expressed the following opinion: "How astonishing that the church, the body of Christ, could be exchanged for a social-political-ethical system, and one that minimizes the freedom gained by resolute men of God. People asked for the spiritual of life, but many of them believed they largely got the stone of social action; and so millions have grown indifferent, sometimes disgusted, and ask no more." On the same page he also said, ". . .Protestantism founded upon the principal of 'think and let think' is seemingly becoming under the authoritarian practice of ethical implication devotees, a 'go along or else' degeneration of a once free spiritual movement. . ."

On December 15, 1961, the Times and Democrat Newspaper of Orangeburg, South Carolina, told of two churches in that small city repudiating the left-wing political-minded hierarchy of the National Council of Churches. The Times

and Democrat said, "St. Paul's Methodist Church, at the December meeting of the Board of Stewards, adopted a resolution stating that the church furnish no further funds or financial aid to any source for the account of or benefit of the National Council of Churches. The Orangeburg Lutheran Church passed a similiar resolution last month. Action against the National Council of Churches was overwhelmingly approved by both churches." In addition to those we have mentioned in this chapter, there have been many other actions showing signs of awakening inside churches affiliated with the National Council of Churches.

These signs of awakening have obviously intensified the types of defense and counterattack explained in chapter 13, "Whitewash, Straw Men, and Smoke Screens." The rising opposition within probably inspired the six-page letter issued by the United Presbyterian Church on March 8, 1962. According to the Tulsa Tribune of March 9, 1962, this letter "Assailed right-wing extremists who charge communist infiltration of churches" and "expressed concern that members . . . 'seem confused about the rash of false charges' against ministers, the church, and councils of churches with which the denomination is affiliated." The communist Worker of March 13, 1962, devoted a front-page article to this Presbyterian letter.

The war between communism and freedom is going on in every area of American life. However, the facts documented in this book, and many other related facts which we could not include unless we expanded this book into several volumes, convince us that the major battle in this war for people's minds, is going on in the churches. Unless informed anti-communists can stop and reverse the deadly activities of left-wing clerical leaders the communists will win. The stirrings of opposition to these left-wing false prophets which has arisen since 1960 must be increased many times across our nation.

Christian churches should be in the forefront of the

fight against satanic communism. People in the churches must be alerted to the true facts such as those documented in this book. Readers should get every open-minded person they know to read this book. Encourage other active patriots to buy a copy and circulate it. American church members must cease being deceived by the pious claims of left-wing clergymen who contend that they are fighting communism while actually they are promoting key objectives of the communist conspiracy in the foreign and domestic policy fronts. Above all, the people in America's churches need to seek a revival of the Christian principles of our founding fathers. We all must turn to God in daily prayer for our children, our nation, our churches, and for the enslaved victims of the international communist conspiracy.

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